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REPORT

MADE TO THE

FIRST CONVENTION

OF THE

WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION,

HELD IN BOSTON, U. S. A., NOV. 10–19, 1891.

BY ITS SECRETARY,

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INTRODUCTORY AND PREPARATORY.

Running the risk of being thought importunate and perhaps immodest, I begin my report by asking, at least, all officers of the Women's Christian Temperance Union into whose hands it may come to read it carefully through and preserve it for future reference. This I ask simply because it contains the records of beginnings that by proper care will become a blessing to the whole earth, not because many of these beginnings were my work.

I have had my annual reports reprinted, as the growth of the present plan, as proposed to Miss Willard in various letters, and orally in September last, is indicated by degrees in them, as it grew in my mind while passing to and studying country after country.

As stated in Miss Pugh's "Genesis of the World's Women's Temperance Union," by myself in the leaflet containing the constitution and by-laws upon which I have organized everywhere, and which has been distributed by thousands, and by Mrs. Woodbridge, American Secretary of the World's Women's Christian Temperance Union, the first thought of this organization was Miss Willard's.

In 1882 Miss Willard wrote, asking me to make the thought a fact, if possible. Owing to family circumstances, particularly the care of my aged father, I declined, and as far as I was concerned, the matter was held in abeyance. In July, 1883, a month after the death of my father, at Miss Willard's urgent request, I threw up more than a year's work engaged on the east coast and in the Mississippi Valley for the Women's Christian Temperance Union and the New England Suffragists in order to do six months' work in California. After a few months, not consulting me, Miss Willard caused me to be appointed superintendent of work on the Pacific Coast. This position I held from October, 1883, to October, 1884, and at my own request was not re-appointed. The fact of a superintendent being appointed was not agreeable to the officers in any of the States, not the fact that I held the office. I agreed with these ladies. In August, 1884, I had arranged with Mrs. Whitney, of Honolulu, to visit the Hawaiian Islands the following winter, the temperance people of Honolulu promising to pay travelling expenses, but *promising* nothing more. This I reported to Miss Willard. I had planned work to fill out the next year quite up to the convention of 1885. But Miss Willard saw in this visit to Honolulu the possibility of inducing me to go on. She brought the matter before the annual

convention of the Women's Christian Temperance Union of the United States, and I was appointed by that body October, 1884, to make the journey around the world. The letter conveying the intelligence to me reached me six days before I was to sail. Not one word had been said about money. The convention made no provision of money to carry out their plans. Nothing was said of missionary help. No introductions were secured.

The people of Honolulu sent me my ticket, as, after providing for the wants of the one daughter still dependent upon me till I should return to California in January, I had only thirty-five dollars left.

I wrote to Rev. Dr. Dexter, of Boston, formerly my pastor, to forward a general letter of introduction to me at Honolulu. The following is a copy of that letter.

BOSTON, Nov. 25, 1884.

I beg by this note to commend to the favorable consideration, and warmest Christian confidence of all who may happen to know me, or know of me, the bearer, Mrs. Mary Clement Leavitt. I have known her well for many years, and was formerly her pastor at Berkeley Street church; and I can most heartily commend her as a devout, discreet, faithful and eminently useful laborer in the Lord's vineyard. I shall consider as a favor done to myself any kindness that may be shown to her.

Faithfully,

HENRY MARTYN DEXTER,
Editor-in-Chief of the Congregationalist.

This letter was of vital importance in New Zealand, and of the greatest value all around the world.

Many months after, the Union at home corresponded with missionary societies, and several Boards gave their missionaries instructions to help me as far as possible. In replying to Mrs. Woodbridge, who wrote to me of my appointment, I said I could not be held responsible for the failure of the mission if money was not raised to carry it on. As nothing was done, I wrote to Miss Willard from New Zealand — the generosity of the people of Honolulu had made it possible for me to go there — that I could not go on to Asia unless at least a guaranty was given me that the necessary expenses of the journey should be paid. This she promised at once, and began immediately to raise the money that for a time was known as the "Leavitt Fund."

For further information see Financial Report.

REPORTS.

HAWAIIAN ISLANDS.

The closing days of November and the whole of December, 1884, were given to the Hawaiian Islands. Unions were formed at Honolulu, Hilo, and Wailuku. The report just now received says: "About thirty unions have been formed, with a membership of about two thousand; but as Miss Green, our missionary to the native Hawaiians, has been ill and unable to visit them lately, it is impossible to tell how many are now alive. The following departments of work have been taken up: Scientific Instruction, Interesting the Press, Sunday-school Work, Juvenile Work, Gospel Temperance Work, Prisons and Police Stations, Work among Sailors, Work among Chinese, Work among Japanese, Work among Hawaiians, Legislation and Petitions, Temperance Literature, Young Women's Work, Statistics." The Women's Christian Temperance Union is hoping much from the new queen. Certainly her personal habit is total abstinence. This will encourage workers, and discourage drink. What influence she will have on legislation has not yet become apparent.

NEW ZEALAND.

Six months, from January to July, 1885, were passed in New Zealand, and eleven unions formed. Mrs. Judge Ward was appointed as Provisional Colonial President, with full instructions how to organize a Colonial Union, with constitution and by-laws prepared.

At the first convention Mrs. Ward was elected president, and re-elected the next year. She was succeeded by Mrs. Packe, and Mrs. Fulton is the present incumbent.

According to the report just now received, twenty-one unions have been organized, of which five are Young Women's Christian Temperance Unions, with a present membership of over five hundred. The following departments of work have been taken up: Evangelistic, Juvenile, Young Women's, Health, Scientific Temperance, Unfermented Wine, Purity, Sailors' Rests, Flower Mission, Agricultural Shows, Relief Work, Franchise, Prison Gate Work. Besides the regular meetings, public and private meetings have been held throughout New Zealand to endeavor to secure suffrage for women, and petitions to the same end circulated. Both houses of Legislature have been presented with numerously signed petitions for the repeal of the Contagious Diseases (women) Acts, and meetings held for the same purpose. Petitions against the employment of barmaids, and against giving drink to children, have also been presented.

The Dunedin Union has done an excellent work for Larikin children, having purchased a hotel and fitted it up for the purpose. To this place they have given the name "Leavitt Home." Scientific instruction has been introduced into many schools, through the action of local school boards, but has not yet received the sanction of colonial law.

NEW SOUTH WALES.

I found a union at Sydney, which was formed three years before by Mr. Eli Johnson. I formed one in Bathurst, August, 1885, and appointed Mrs. Webb its president as Provisional Colonial President. On the formation of a Colonial Union in 1890 Mrs. Bowes was elected president.

No response has been made to the blanks sent to New South Wales, consequently I cannot speak authoritatively as to the number of unions formed in the colony, but I believe it is five or six. I have heard good news from time to time, from the Bathurst Union, but I have not heard from others.

QUEENSLAND.

The last four months of 1885 were given to Queensland. Five unions were organized, and Mrs. Brentnall appointed Provisional President. Mrs. Brentnall continues in office, and has proved a most devoted and efficient officer. The reply to my blank recently sent to all countries reports as follows: "Twenty-one unions in all have been formed. Twenty are now in work. One only has collapsed. Membership, as far as has been ascertained, over twelve hundred. Departments of work taken up: Scientific Instruction, 'Y' Unions, Influencing the Press, Sabbath Schools, Juvenile and Young Women's Work, Literature and Tract Distribution, Flower Mission, Unfermented Wine, Work among Railway Employees, Cabmen, etc., Evangelistic Work, including Mothers' Meetings, Drawing-room Meetings, Peace and Arbitration, Purity, Legislation and Petitions." As special bits of work: —

"Petitions have been circulated and signed for repeal of Contagious Diseases Act (women), World's Petition signed numerously. We have circulated, but not yet presented, a petition that the age of protection for girls be raised from twelve years, where it now stands, to sixteen. This petition has been numerously signed, also one against liquor being supplied to native races. Considerable help has been given in trying to enforce local option laws, and to carry resolutions to close hotels."

Mrs. Brentnall reports that the "Australasian Convention has given a most decided impulse to the work in each colony." A continuous series of reports of annual conventions has reached me from this colony, showing ability, wisdom, courage, "patient continuance in well-doing," which do credit to all concerned, and which might be imitated to advantage by some older unions.

VICTORIA.

I formed one union in March, 1886, in Melbourne, Victoria. At first there was a connection between this and the Young Women's Christian Association, which I did not approve of, and consented to only because I saw no other way to organize. Miss Booth, Secretary of the Young Women's Christian Association, was appointed Provisional Colonial President.

Rev. Philip Moses organized about twenty unions not long after I left the country. Under his influence the union was separated from the Young Women's Christian Association, and Mrs. Love formerly of West Virginia was elected president, and still holds that office. Occasional newspapers giving account of public meetings have reached me, with a few letters, enough to show that much excellent work has been done. But as the blanks I sent out early this year have not been returned, I am unable to give particulars, or to state facts with authority.

The following paragraphs I cut from Mrs. Woodbridge's report made last year to the National Women's Christian Temperance Union Convention of the United States: —

"The railway stations of the colonies are ornamented (?) chiefly with advertisements of all kinds of alcoholic drinks. We are securing spaces at the stations for 'Posters' stating facts about the evil effects of these drinks. We have to pay high prices to the Government, which owns the railways, for this privilege.

"Our Superintendent of unfermented wine has published a paper on that subject and sent one to every minister and to many others. In many districts many churches use unfermented wine at the Sacrament, and the subject is being discussed where it is not used.

"The Lord convinced one minister in this way: he and some of his parishioners were sitting in his study talking, when a publican (those who sell drink here are called publicans) delivered a package of bottles of wine for Communion purposes, and as he passed out of the room he said, 'I see you cannot do without *us* yet!' The minister thought, 'Is it possible that the church is dependent upon such a class of men for the observance of its ordinances?'

"From that time he used unfermented wine."

TASMANIA.

I formed two feeble unions during my brief stay in Tasmania in February, 1886, but did not succeed in finding a Provisional President. Five other unions have been formed, making seven in all. Some of these five, if not all, were organized by Mr. Moses. In her recent visit, Miss Ackerman "revived the Hobart Union and appointed Mrs. Grace Soltan, a recent arrival, as president"; Mrs. Soltan writes: "We are looking forward to a long visit in the end of the year, when I hope to be more free, and with her

(Miss Ackerman) to put things on a better basis." Departments taken up are: Unfermented Wine, Sunday-school, Literature, Evangelistic, Sailors, Scientific Instruction, Press, Rescue, Mothers' Meetings, Special Work, Helping Local Option League, Petitions against opening several new Public Houses (these have been effectual). "We succeeded in getting a very stunted Local Option Bill passed. We are now trying to get it amended."

SOUTH AUSTRALIA.

I spent one week in South Australia, the most promising field on the continent, and organized one union in Adelaide in April, 1886. I appointed Mrs. Rice, Provisional Colonial President. In 1889 Miss Ackerman visited the colony and formed twenty-four unions. Miss Ackerman held the first convention and completed the organization of a Colonial Union. Mrs. Nichols was elected president. The report recently received gives the whole number of unions formed as sixty-eight, and states that sixty now exist with a membership of 1,565, and 300 honorary members. Departments of work taken up: Evangelistic, Juvenile, Sunday-school, Literature, Mothers' Meetings, Peace and Arbitration, Prison Work, Scientific Temperance, Purity, Press Work, Equal Suffrage, Work among Tram and Cab Men, Unfermented Wine, *Union Signal*, Young Women's Work, Agricultural Shows, Booth and Coffee Rooms, and Heredity. Special work has been "circulating World's Petition, also one for Suffrage, and assisting in securing a law providing for Scientific Instruction in State School. The government provides a pledge book for every State school, and teachers are instructed to draw children's attention to it."

JAPAN.

No report has been received from Japan in response to my blanks. I formed ten unions in nine cities during the summer of 1886. At Yokohama the union was composed of missionary ladies alone, who could not undertake to work outside of their own mission. One union in Tokio was of the same sort. Another in Tokio was of Japanese ladies only. The last news I had of this union it numbered five hundred members, and had taken up many departments of work. Many men's societies have been formed since that year, and a very widespread influence for temperance exerted. An especially good work has been done for purity, and against the Contagious Diseases Act (for women). I find in Mrs. Woodbridge's report the following statement over the signature of Mrs. Saku Asai: "In 1887 when Mrs. Leavitt visited Japan and held meetings and talked on the subject of temperance many of our people were greatly interested, and at last some Christian women, though very few at first, gathered together and organized, Fujin Kyofukai, or Women's Christian Temperance Union of Japan, in December of the same year." Mrs. Saku Asai is in error upon two points. My visit to Japan was in 1886 not 1887. Then I formed and

officered a union, as is well known to many; among them, Mr. Iwamoto, the first editor of *Fujin Kyofu Zasshi*, and always a loyal helper of the union. But I had remained in Tokio till cholera had become epidemic, and during the remainder of the season no meetings were possible. The Government allowed none. The first president died of cholera. But for Mr. Iwamoto's exertions, the union would have died, but it did not. The December event referred to by Mrs. Saku Asai was the revival, not the first organization. The unions of Chiba, Gumma and Ichu were not formed by me, and must be added to the original number. The membership of the three above named with Tokio is 700.

CHINA.

China occupied the time from the latter part of October, 1886, to the end of January, 1887. Unions were formed at Pekin, Tungcho, Tientsin, Shanghai, and Foo-chow. The last-named perished at once. The others still survive, and are doing good work. That at Shanghai has been very active. It has one hundred and four members and thirty honoraries. Before me is a pamphlet entitled "A Statement and an Appeal," which was issued in 1889. The following words stand in the introductory paragraph: "The origin of the following paper may be traced to a stirring of thought resulting from Mrs. Leavitt's work here last December, and subsequent revelations forced upon the Executive Committee of the Women's Christian Temperance Union. At a meeting of that body held May 31 (1887), a committee was appointed to discuss the subject of purity with special reference to the question, 'What can be done?' Since that time, meetings have been held once in two weeks. A society has been organized called the White Shield Union, and investigation has so startled our earnest ladies that in order to accomplish anything effective, it has seemed advisable to have a paper printed that embodies the results of our investigations."

This was the initial step in a struggle for the abolition of laws legalizing prostitution as heroic as any that has been carried on in Europe.

Besides the society mentioned above, a branch of the White Cross was formed in January, 1887, and a Band of Hope in three divisions, one for little people, another for youths, and another for misses.

I appointed Mrs. Farnham Provisional President, and we formed a plan for the first National Convention, which from the circumstances of the case, could only occur in connection with the decennial Missionary Conferences. In conformity with this plan, in 1890, during the visit of Miss Ackerman, this was put in execution. Thirteen vice-presidents were appointed, but most of them had no unions back of them. I find the names of two new unions, one at Nanking and one at Kingkiang. Another convention in all probability, cannot be held till the next Missionary Conference assembles. We shall then hope to see much growth, as the result of the work of these vice-presidents.

SIAM.

In the month of February, 1887, I organized two unions in Siam, the first at Petchaburee, and the second at Bangkok, and appointed Miss Mary Cort, of the former city Provisional National President. The small field was well occupied for a time. Then followed a period of depression. Quite recently a revival seems to be going forward. Miss Cort, who resigned the position, was a very efficient officer, and so is Miss Cole, the present incumbent. The blame for the depression in no way attaches to either of them. The work must be small for a long time to come, as mission stations are very few, and the native women are almost entirely without education.

STRAITS SETTLEMENTS.

A union was formed in Singapore, March 19, 1887, and Mrs. Oldham appointed Provisional Colonial President. In the autumn of the same year, the Colonial Union was formed, and Mrs. Oldham elected President. Since her return to this country, Mrs. R. W. Munson is president. Mrs. Oldham writes as follows: —

"Our work has been confined to Singapore. This year only has the mission branched out into Penang and Borneo. We hope now that other unions will be formed at these stations. The membership is about 150, including honorary members. Our departments are, Band of Hope, Cottage Meetings, visiting public houses, meetings among soldiers. In our colony, subjects have no voice in the law making. But we have kept up constant agitation by public reading, addresses, debates, etc. We have also sent items weekly to the leading newspapers."

BURMA.

April, May, and June, 1887, were spent in Burma, and four unions were formed. The union at Toungoo has not been kept up. Those at Moulmien and Mandalay are efficient, and have been all these years. Membership of the three, last year, ninety-four, and in addition, nineteen honoraries.

Miss Ranney writes to Mrs. Woodbridge : "Although we have only three properly-organized unions in Burma, almost every station, where there are English people, is reached through some department of our work."

Miss Ruth Ranney was appointed by myself as Provisional President, and still holds the place, though sent home invalided this year. Work has been done among Burmese, Karen, Pwo Karen, Tamil and Telugu. Hospital Parlor Meetings, Unfermented Wine at the Lord's Supper, Temperance Literature, Scientific Temperance Instruction, Demorest Contest, Health, and Heredity, Bible Readings, Evangelistic Work, Work among the Soldiers and Sailors, Juvenile Work. Signatures to World's Petition, aggre-

gate twenty-five thousand. A petition to the Queen and Parliament in the interests of women of India was very numerously signed. One in regard to spirituous liquors to Africa, and another in regard to restricting the opium trade have been circulated. The last named received at least one thousand signatures. Good work has been done in some schools against the use of tobacco and *coon* amongst the pupils, and large numbers of pledges signed, single, double and triple.

Before my visit to Burma, Mrs. Morrow, an American missionary, had translated parts of Mrs. Hunt's Physiology into the Karen, for use in their own school. The Rangoon Union called attention to the book almost as soon as it was formed, and some three thousand copies were ordered, every Karen station taking some. Frequent letters from Mandalay show continuously effective work among the soldiers of the large English garrison there, and also in the mission schools.

INDIA, OR HINDOSTAN.

In India, Women's Christian Temperance Unions were formed between September, 1887, and June, 1888, at Simla, Mussouri, Naini Tal, Lucknow, Sitapur, Cawnpore, Agra, Bombay, Poona, Allahabad, Benares, Madras, Secunderabad, Hyderabad. That at Bombay died at once. Its president appeared at no meeting after I left. She was an English lady, and was thought to be an excellent choice. I have no reason to believe that any other unions, except that at Bombay, and that promised but not fully organized at Madura, have not done and are not doing reasonably good work now. The union at Lucknow has done very excellent work, fully equal in every way to that at Calcutta.

It is quite probable that the unions of Calcutta, Madras and Rangoon are the only ones that can give financial support of any great amount to any worker who may go there.

Eleven Indian Temperance Unions were formed, composed of Hindoos, Moslems, Parsees, and Christians. I have no means of knowing what these societies have accomplished. I appointed Mrs. McDonald of Calcutta, a Scotch Presbyterian missionary, as Provisional National President, which position she still holds. No response was made to my request for a report.

CEYLON.

Miss Willard appointed Miss Leitch president of Ceylon, some time before my arrival in the island. I think this appointment took place in 1886. Miss Leitch obtained numerous signatures to the World's Petition, very largely men's, but she formed no unions. The first union was formed by myself in Colombo, in 1888. Its first president resigned almost immediately. I attempted to find another by correspondence and believe I succeeded, but I have had no certain news since. In the Jaffna Peninsula I organized at Tillipally, Oodooville, Manepy.

Miss Leitch has prolonged her absence to such an extent that by her advice Miss Willard named Mrs. Smith, of Tillipally, as her successor. Mrs. Smith accepted, but the last letter received from her mentions so much sickness in her family as well as mission work, that it is not strange she has done no work for the Women's Christian Temperance Union. She proposes Mrs. Howland as one eminently fitted for the work she resigns, and this agrees with my own judgment of Mrs. Howland.

MAURITIUS.

One union was organized by myself in Mauritius, in September, 1888, with Mrs. Royston, wife of Bishop Royston, as president. No report has been received.

MADAGASCAR.

I formed a union at Antananarivo, in October, 1888, and appointed Mrs. Sibree, National President. Another union has been formed. On Mrs. Sibree's return to England, Mrs. Clark took her place. The lines of work have been and still are, Encouragement of Pledge Signing, Monthly Meetings in some of the Schools, Temperance Lectures from time to time. As special efforts the following are mentioned: A deputation, and afterwards another carrying a numerously signed petition to the Prime Minister begging him to use his power to prevent the sale of strong drink. At the Annual Meeting of Friends the subject was canvassed, and also at the Annual Conference of Congregational Churches. My interpreter, Mr. Frank Rasoamanana has given some admirable temperance addresses.

NATAL.

Unions were formed by myself in Durban, Verulam, and Maritzburg in January and February, 1889. Mrs. Bridgman was appointed Provisional President, and this has been approved by election at the first Colonial Union. The present membership of the Women's Christian Temperance Unions is one hundred and fifty, and of the Y's, nearly one hundred. Departments of work taken up: Evangelistic or Bible Reading, Scientific Temperance Instruction, Press, Flower Mission, Soldiers, Young Women's Work, Tea-tent Weekly on Saturday's Sales (a public open-air sale), Refreshment-tent and Gospel Meeting at Volunteer Encampment. Unfermented wine has been introduced at the communion table in Verulam. Four lost women have been reclaimed. The Women's Christian Temperance Union appealed against three fresh applications for license. They were assisted by other temperance societies, and were successful. Mrs. Bridgman made one curious mistake in writing to the *Union Signal*, when she said I did no work among the natives in Natal. This is the more curious, as I spoke three times to natives through an interpreter at her own station. My diary shows that I spoke to natives in Natal in six towns, and

not less than twelve times, employing eleven interpreters. At all the American mission stations, the principle of total abstinence is inculcated, and had become a prerequisite to church membership in all but one when I was there. The weakness of the work was in the lack of definite instruction on the scientific side, and as to the danger to children through heredity. It is to be hoped native women will soon be organized into societies, under the guidance of missionaries.

ORANGE FREE STATE.

One union was formed in 1889 at Harrismith, and Mrs. James Gray appointed Colonial President, after she had been elected to that position in the local union. Mrs. Gray's removal soon after left the workers without a colonial leader, nor have Mrs. Gray's and my own efforts yet found another.

The local union is still at work. The membership is twenty-two. Literature work has been done. The *Union Signal* is taken. The union successfully opposed granting a new license to a public house. I spoke to large gatherings of natives in every town I visited in Orange Free State.

CAPE COLONY.

Previous to my visit to the Colony, extending through the months of March, April, May, and June, 1889, Miss Willard had appointed Mrs. Denholm as president for South Africa. On my arrival I found that no organization had been effected. Mrs. Denholm had a small work for women and children in her own suburb of Capetown. I formed unions in Capetown, Wellington, and several other towns, and appointed Miss Pride Provisional Colonial President. This choice has proved eminently wise, and has been indorsed at the first Colonial Convention by her election. The "magnificent distances" and great expense of travelling, to say nothing of the barrier of separate governments, make it indispensable that the three colonies should have each its own leaders, if the work is to increase.

The departments taken up are: Evangelistic, Young Women's Christian Temperance, Work among Colored People, Scientific Instruction, Temperance Literature, the Press, Legislation and Petition. The report received gives the number of Women's Christian Temperance Unions formed, eleven; now existing, six; Y 's formed, six — all of which are alive. Total membership about four hundred.

Recent letters speak enthusiastically of the aid and encouragement received from the visit and work of Mrs. Andrews and Dr. Kate Bushnell. The report of these ladies gives an equal meed of praise to Miss Pride and other workers in the southern part of Cape Colony, the only part visited at the time of writing. Great grief was expressed that the ladies could not stay long enough to organize all over the Colony.

CONGO.

No unions were formed, but missionaries promised to take up work. This country was visited December 1889, and January 1890.

WEST COAST OF AFRICA.

I went ashore at Duketown, Old Calabar, for a few hours, on the tenth of February, 1890, to talk with missionaries about the Women's Christian Temperance Union. A woman's meeting was to assemble in the afternoon. With joy the ladies, Mrs. Beedy and Miss Edgerly, gave the meeting up to me, and a union was formed. In March unions were organized at Freetown, Shaingai and Rotifunk. Mrs. Ingham, wife of Bishop Ingham of Freetown, was appointed Provisional President, Doctor Alice Harris was first president for Freetown, but being sent to Rotifunk there seemed to be no one to take her place. Mrs. Ingham advised five branches to be organized in the care of pastors' wives of the different churches. All are to meet with Mrs. Ingham once a month; counting this division of one into five, ten unions now exist, three in other places having been formed. Mrs. Ingham writes hopefully, but asks most earnestly if some one from the United States cannot be sent to reside and work there. She herself is away from home much. The membership of the first three unions aggregates one hundred and ten; that of the others is not named.

MADEIRA ISLANDS.

Having been much weakened by attacks of fever while on the coast of Africa, I was obliged to remain at Funchal, Madeira, three weeks to recruit my strength. A few meetings were held, April, 1890, and Mrs. Smart, a lady admirably fitted for the post, has consented to be Provisional President. As she and her sister were the only total abstaining ladies in the islands, it is not strange that she has not yet succeeded in forming a union. But she is a true Briton, and will not give up.

ITALY.

I formed a union in Naples, in November, 1890, one in Rome, in April, 1891, also a Y, on the succeeding day. Mrs. Meuricoffre, of Naples, was appointed Provisional National President. Organization is all there is to report.

EGYPT.

A union was formed in Cairo, in January, 1891, and one in Alexandria, in February. The membership of both is small. Miss Mary E. Work was appointed Provisional President. Departments taken up are, Drawing-Room Work, Flower Mission, Juvenile Work, Temperance Literature, Efforts to Overthrow the Tobacco Habit, and Sunday-school Work.

SYRIA, OR HOLY LAND.

No union was formed in this country, but a committee was appointed who have been at work at Beirut since my visit in March, 1891. I have appointed Mrs. Gerald F. Dale, one admirably fitted for the work, as Provisional President.

TURKEY IN ASIA.

A Y Union was formed, the first in the Asiatic division, in the closing days of March, 1891. It has twenty-two members.

This completes the list of unions organized by myself, in carrying out Miss Willard's conception of a World's Union.

Before the organization of the World's Union was entered upon, unions existed in the United States, British Isles, and Canada, all working for the one great end, though by somewhat different methods, but quite independent of each other. I have little personal knowledge of the beginnings in these countries. From reports, I learn that the National Women's Christian Temperance Union, of the United States, was formed at Cleveland, Ohio, Nov. 18, 19, 20, 1874. When the first local union was organized has not been decided. They sprang up simultaneously all over the country, at the close of the brief crusade in the spring of 1874, but all took the name of Women's Christian Temperance Union, immediately after the Convention in 1874.

Mrs. Wittenmeyer was the first president and continued in office till 1879, since which time Miss Willard has held that office. Mrs. Stevens, Assistant Recording Secretary, estimates the whole number of unions organized at not less than ten thousand. The Annual Report for 1890 gives the number then existing at 7,126. The paid-up membership in 1890 was 149,527. The secretary estimates that including the Young Women's Christian Temperance Unions the real membership is more than 200,000. The honorary members are 14,970. The receipts of the national treasurer for that year were $29,425. State treasurers received $56,690.38, and several States failed to report this item. Money raised by local unions (this item was not reported by several States) $316,593.48. Reported receipts for the year were then $402,708.86. The national treasurer estimates the whole amount of money used as more than $2,000,000. Other officers consider it more.

All of the departments are in operation somewhere, though there is in all probability no local union that carries them all. A volume would be insufficient to mention the special efforts that have been made. Introducing scientific temperance instruction into public schools has been one of the greatest, if not the greatest, achievement, and has been brought to pass under the leadership of Mrs. Hunt, ably seconded by other national and State workers.

Notwithstanding our immense membership and our unions in every State and Territory, even to distant Alaska, until we can count more than one in twenty, the present proportion of the female members of the church in our ranks, organization and gaining membership should be one of the most important branches of work.

BRITISH ISLES.

In response to my blank, Miss Morgan, British Secretary for the World's Women's Christian Temperance Union, gives the following items: "It is impossible to tell when the first local society was formed. The National Association was formed April 21, 1876, at Newcastle-on-Tyne. Five hundred branches now exist. Present membership, roughly estimated, 35,000. The first president was Mrs. Margaret E. Parker. Her successors have been Mrs. Clara Lucas Balfour, the late lamented Mrs. Margaret Bright Lucas, and the present incumbent, Lady Henry Somerset. Many phases of temperance work have been carried, but not under distinct heads or departments. Assistance has been rendered in the matter of Sunday closing, for which numerous petitions have been gotten up, — anti-compensation — direct veto. A bill has been recently drafted, but not yet introduced for the repeal of grocers' and shop-keepers' licenses." I may add that during the last year regular departmental work has begun. Great as the success has been, and effective the work, all are looking forward to better and grander results for the future, under the present favorable auspices.

CANADA.

The first union was formed simultaneously with our own at the close of the crusade in the spring of 1874, at Owen Sound, Ont. The National Union was formed in 1885. The first president was Mrs. Youmans, and she has been followed by Mrs. Foster, Mrs. Fawcett, and Mrs. Steadman. The latter is still in office. The departments taken up are very numerous; nearly the whole number and much special work in legislative lines and enforcing the Scott Act has been done. The present number of unions is 385. The membership is 9,343. It is as impossible to give an adequate statement of the work done in Canada on account of its magnitude in the limits of the present report, as in the case of the United States and England.

In the year 1886, when the Australasian Colonies had been organized, the British and Canadian Societies joined the World's Union, thus consolidating the women of all the great English-speaking populations of the globe, in one grand body whose glorious aim is the destruction of the awful liquor traffic that it may no longer destroy millions of human beings annually.

COUNTRIES ORGANIZED BY OTHERS THAN MYSELF. SINCE MY JOURNEY BEGAN.

SWEDEN.

Although Mrs. Woodbridge ascribes to me the honor of organizing in this country, I cannot claim it. The first union was formed by Miss Nanny Helgarzan in February, 1886, and I visited the country in 1890. Mrs. Andersson Meijerhelm, the first and only president, says, however, that the World's Union has been represented there by a president since 1886. Three unions have been formed, but only two, both in Stockholm, remain. Membership estimated at one hundred. Mrs. Andersson-Meijerhelm mentions the difficulty of gaining the assistance of the upper classes, but says: "Of late we have gained some distinguished ladies, and among them Miss Mathilda Roos. In consequence we hope there will be more life in the work the coming winter."

TURKEY, EUROPEAN AND ASIATIC.

Mrs. Zoe A. M. Locke, first and only president, reports as follows: First union formed Sept. 16, 1887. Seven unions have been formed, but six only exist at the present time. Membership about two hundred and fifty. National Union formed April 21, 1890. The Juvenile Work is the only department that has been taken up. We have, however, distributed temperance literature, held jubilee meetings, had Demorest contests, etc. To the above must now be added the Young Women's Christian Temperance Union, formed by myself at Smyrna the present year, numbering twenty-two members.

MEXICO.

I take the following from Mrs. Woodbridge's report. The letter appears to have been written in in 1890: —

DEAR FRIEND, — When we were in Mexico City the missionary ladies (myself included) sustained an interesting Women's Christian Temperance Union, but since I came away there have been some changes, and I think now there is no union. But we are happy to note some definite results in the way of societies formed (not women's unions) and two very nice little temperance papers published. What we need in Mexico is some one whose time shall be wholly devoted to temperance, who can travel through the Republic and establish the work. The missionaries have their hands full and cannot go outside of their own church circle to do temperance work, hence there is little done.

The grace of our Lord be upon you.

In Christian love, yours,

MARGARET C. TABOR.

MATEHUALA, SAN LUIS POTOSI, MEXICO.

May we not ask, who will go to Mexico?

CHILE.

The first union was formed in consequence of correspondence, at Concepcion, in February, 1889, by Mrs. Ida T. Arms. Mrs. Arms writes: "There is properly no National Union. In January, 1891, a union was organized at our West Coast Mission Conference, to be known as Chile District Union, with members from various parts of the district. Membership, fifteen. A Loyal Temperance Legion has been organized. Temperance parlor socials have been from the first our most helpful meetings. Every month we distribute *Union Signals* with other religious publications to all attendants of our meetings."

DENMARK.

The report from Denmark states that the first union was formed in that country in Copenhagen, Oct. 14, 1888, by Danish women, members of the Independent Order of Good Templars. I learned while there that Mrs. Selmer was the leader, called the meeting, and that, without her, the work would not have been done. Mrs. Selmer adds, "Miss Gray had lectured on the Women's Christian Temperance Union, in August of the same year." Five local unions have been formed, but two of these have recently joined the Blue Ribbon movement, therefore only three remain. Membership, sixty-six. Honorary members, twenty.

The first and only national president is Mrs. Elizabet Selmer; I find no reason for retracting what I said of her when in this country. She is "a young woman, energetic, well educated, well informed, and comprehending to a good degree the methods and aims of our work, and is wise enough to hold our standard high, while not needlessly antagonizing any. She is also a practised speaker who uses English fluently. We hope for good work through this gifted woman."

Departments of work are, Literature, Press, Work among Women, Work among Children. Mrs. Selmer also says, "Mrs. Leavitt's lecture on 'Temperance in American Schools,' at the great Scandinavian School Convention, induced one section of this convention to pass a resolution to bring such instruction into the Scandinavian schools." One of the unions is just now working to present an address to the town for closing the drinking-places Saturday night and Sunday.

NORWAY.

During Miss Gray's residence of two years, 1889 and 1890, in Norway, she organized a union in Christiania, and two in the neighborhood of Trondhjem. Miss Gray also gained one convert in Arendal at the South, who arranged meetings for me, and I organized and officered a union in September, 1890. Mrs. von Kervel, referred to above, was elected president. At the last news from this union there were twenty-two members, carrying the number

reported by Miss Gray, up to one hundred and sixty-two. A suitable Norwegian lady to lead the work is the most urgent need in Norway, at present.

NEWFOUNDLAND.

The report recently received mentions that one union was formed at St. John's, Sept. 25, 1890, by Rev. A. D. Morton. Its membership is ninety-seven. The president is Mrs. J. E. P. Peters. Departments of work are, Temperance Literature, Evangelistic Work, Railway Work, Unfermented Wine, Legislation and Petitions, Influencing the Press. "Our union is working to obtain woman's suffrage on the liquor question and to educate public sentiment with a view to prohibition," is one item reported.

JAMAICA.

The report is, that the Women's Christian Temperance Union was dropped after two years of existence, but that temperance work has not ceased.

COREA.

No report has been received.

BAHAMAS.

The first union was formed at Nassau, by Miss Julia Dickinson, March 14, 1890. Its membership is over fifty. When this report was written, in June, a second union had already been formed, the third had probably been formed, and a fourth was expected during the summer. Departments of work adopted are: Literature, Juvenile Instruction, Work among Soldiers, Work among Sailors, Public Meetings, with Pledge Taking, Mothers' Meetings. "All in working order, and all active except the last, which has not become popular yet. Petitions have been circulated in conjunction with the Good Templars and presented to the Legislative Council for closing the liquor shops after six o'clock P. M. We succeeded."

SOUTH AFRICAN REPUBLIC.

(FORMERLY TRANSVAAL.)

Mrs. James Gray, who was made president for Orange Free State, but afterward removed to the Transvaal, now called South African Republic, "with Mrs. Lennard, from the union at Maritzburg, Natal, and seven others formed the first union at Pretoria, June 5, 1891." They hope to start another soon in Johannesburg, membership, nineteen, and four honorary members. Departments of work are: Sabbath Observance, Scientific Instruction, Purity Work, Press Work, Evangelistic Flower Mission, *Relation of Food to Intemperance*, Distribution of Literature, Medicine and Alcoholics.

"We have not undertaken any legislative work ourselves, but we assisted by our influence, offered our prayers, and aided in every possible way those gentlemen who have lately undertaken to secure prohibition laws for the native races. They have almost succeeded in their efforts, so that virtually we have native prohibition." God speed this youngest sister of the band composing the World's Christian Temperance Union, so far away, almost in the very heart of Africa.

This ends the review of the countries where our unions exist and are at work with more or less power and success. If there was, in the beginning, any doubt as to the feasibility of Miss Willard's grand conception, it must have long since passed away. The White Ribbon has belted the world, is worn in almost every land. The noon-tide prayer never ceases. Scarcely have the members in Hawaii-nei ceased to offer their petitions to-day, before those in New Zealand begin theirs for to-morrow. Thus, if we are faithful, the blessed Lord, converting our poor, broken, sin-stained prayers into pure gold and precious diamonds, by his divine touch, passes them on to the Almighty Father. Will they not be heard and answered?

HOW SHALL WE CONTINUE, STRENGTHEN, AND SPREAD THE WORK?

What I am to say may seem ungracious, considering that I have had the happiness not only to go around, but almost all over, the world. But as I was told to "reconnoitre" as well as to organize, I must speak my mind in regard to methods.

Doubtless, every worthy, capable woman, who is a good speaker, will help the work by touching a few points, the principal cities, and moving on. But this is not what is most needed. One to reside in the country for several years, to go from town to town, and stay long enough to organize, to return a second time if the first visit was not successful, is what is needed, — real missionaries, who go to carry the work, regardless of whether pleasures come by the way or not, and who are willing to spend a term of years out of America. England is quite competent to take care of her own domain, and has no more need of us than we have of her. Cordial good-will, mutual courtesy to each other's speakers, and joint work for the world, should be maintained in the future as in the past.

Miss Ackerman is staying so long in Australasia, that my hope is that she may continue till the organizations are so nearly completed, that they will finish for themselves. One worker is wanted at once for each of the following countries: Japan, China, Siam, Madagascar, South Africa, West Africa, including Congo and Sierra Leone; one (though two would be better) for British India (Hindostan, Burma, Ceylon, Singapore); one for Egypt, Syria, Asiatic and European Turkey. Such help as is needed in

Mauritius and Madeira and other small islands not yet organized could be given in passing to and from other fields of labor.

These ladies should have fixed salaries, and beside this their travelling expenses should be paid. They should gather such sums as they can without hindering the work, and this should be counted toward the salary.

In South Africa, I think there would be enough to pay the expense fully. In Australasia past experience has shown that much more than enough may be gathered. *In no other* country can we hope to receive much. But spreading temperance principles is our aim, not acquiring money. The residential mode is far more economical than the visiting. The travelling expenses are the greatest item. If one lives much on ocean steamers, and on railway trains, as I have been obliged to do, expenses are necessarily great. It is my own idea that the salary of these ladies should be twelve hundred dollars per year. Miss Leitch, I am told, thinks four hundred dollars is enough for Ceylon. It might be well to consult the different missionary boards as to what they pay in different countries. It is futile to send any but very able women. It would be far better to send *none*, than one who is not in sympathy with Christian Missions and missionaries, or who would not advise with, work with, and *under* them, now and again. One who antagonizes missionaries would always do more harm than good. Each one ought to study the country in which she is to work, its history, religion, customs, prejudices, superstitions, so as not unwittingly or unnecessarily to antagonize the people upon subjects not connected with the work.

The work on the continent of Europe needs another plan. If I rightly understand what Miss Gibson of France (born there and residing there all her life, though of British parentage) has been doing, that is what ought to be done for every country of continental Europe.

A lady in each country should be found, and in every case it should be one technically called a *lady* in Europe, that is, one born into an educated family, or she would have no influence among the upper classes. Such an one would also work to better advantage among the lowly. These ladies should all know English well. They should come to this country and remain one year, their movements being under guidance. They should hear our best speakers, attend conventions, county, state, and national, see all lines of work where it is strongest, and then after return to Europe be supported as proposed above.

This plan calls for money, but we can raise it if we will. God has given this people great wealth. We are the richest people in the world; God's providence points to this as an imperative duty laid upon us, and we must do it.

An important point, though of less weight than this, is our literature. Many complaints have reached me in regard to that sent from Chicago. The general lines are that it is too much on prohibition, when that which will teach total abstinence is wanted; that it is departmental helps when the work is not advanced beyond the A B C. In looking over the last issues of our catalogue I think there are not enough tracts on the various underlying prin-

ciples of total abstinence. If we cannot speedily produce such tracts, we ought to "handle" those published by other American societies. The result of the present state of things is to cause our workers in foreign countries to send to England. I think American small publications are better than the English. Since our field has become the world, we must adapt our literature to countries where a total abstainer is rare, as well as to our meridian where prohibition has already been gained in some of the States.

"Is there need of temperance work in all lands?" is a question that has often been asked of me. My answer is, "Yes, an urgent need everywhere"; Brahmins, Buddhists, Moslems all are drinking more and more under Western influence. Treaties made by Western nations with weak and dependent peoples force the trade upon them. Traders from Western nations to Africa having generally despotic power in their little realm, decoy their employees into drinking, or force it upon them, till the passion becomes overpowering. All the "wine and beer countries" of Europe have much evil to contend with, and much drunkenness caused by these beverages, and the use of distilled liquors is rapidly increasing in them all.

Wherever there is any considerable number of English-speaking people, the Blue Ribbon movement, and the Good Templars are to be found. These are both total abstinence societies, though the Good Templars of Denmark drink the common alcholic but weak native beer. The Blue Cross movement begun in Switzerland, while demanding total abstinence for all its members, declares in its constitution that it is not necessary for all people to abstain, and that they do not try to put a stop to making "good wine and beer." Yet, though there is a minute ripple here and there in continental Europe, practically its millions are yet untouched by the temperance reform.

"Cannot missionaries do all the temperance work needed in the countries where they are stationed?" is another question often asked me. Most decidedly they cannot. All have enough work to do already, while many are overburdened with it. They have a contract with the Mission Board to give themselves to preaching the gospel in the place where they are stationed. They cannot honestly take the time that is needed to do the temperance work waiting away from their stations. At their own stations much can be done, all of which is legitimate mission work, and would, nay does, help the work. Almost all American missionaries are total abstainers, and in the greater part of the stations, total abstinence is a prerequisite to church membership. If it had been in every station of every European as well as American missions, much trouble and loss of membership in some of the churches would have been avoided. I say again gratefully that I could not have done my work in mission lands without the help so cordially given me by missionaries, and I shall ever be grateful to them for it.

FINANCIAL REPORT.

The following sums of money have been received by me directly from foreign lands: —

Hawaiian Islands	$378 00
Australasian Colonies	2,357 50
Japan	24 00
China	72 00
Siam	91 20
Singapore	90 31
Burma	157 96
India	227 63
Ceylon	16 66
Madagascar	108 00
Natal	110 00
Orange Free State	177 00
Cape Colony	261 43
British Isles (in 1889)	547 75
Rotifunk, Sierra Leone	20 00
Holland	48 00
Norway	19 00
Finland	12 25
Denmark	2 50
Germany	12 00
Italy	10 00
Egypt	7 50
England (in 1891)	30 00
Total to date from foreign lands	$4,780 69

I have received from America the following sums: —

Gen. Bidwell, of California	$100 00
Dr. McDonald, of California	100 00
Other individuals	40 00
N. W. C. T. U., through Baring Brothers & Co., three circular letters of credit for £100 each	1,481 73
Total from United States	$1,731 00
Total from all sources	$6,511 00

Of this sum I had on my return home $203, which is reserved for the journey to South America. The above sum does not by any means cover the expenses of the mission. In many places all local expenses have been paid by others, none of the money passing through my hands. I have very largely been an invited guest, frequently paying no carriage hire or postage. In two instances I was not allowed to pay the bills for clothing I had bought while in the house. I think the above amount must be increased by one half, if not doubled, if all expenses, hiring halls, advertising, carriage hire, and board had been added. It is, perhaps, well to say, although it is pretty well known, that I have had no salary. All my necessary expenses have come out of this sum, and I have had nothing more.

The $1,481.73, and it might be correct to add the $100 each from Gen. Bidwell and Dr. McDonald, was a part of the fund raised by Miss Willard, after I had reached and worked in Australia some time, and which, for a period was called the "Leavitt Fund." It was about $3,000, a little more than that if my memory serves me rightly. As it was received, Miss Pugh forwarded it to me till I had about $1,000. I then asked her to reserve the remainder till I called for it, as money was coming in from the towns I visited. About this time, a paragraph in the *Union Signal* mentioned the fact that a worker should be sent to Europe, and that the hindrance was want of money. Thinking that the $2,000 had really been raised for the work and not for me, I asked that the name be changed to World's Missionary Fund, and the money used to send out whomsoever the general officers might select. Miss Gray was their choice, and she received $400 per year for four years. Presently there came a time when I was much out of health, and when it seemed likely I should not reach home. To insure its safety, I sent $800 (about) back to Miss Pugh, but asked her to reserve it for my use. This I afterward sent for, and for enough additional to make up the sum named.

About two years ago Miss Willard wrote: "We will make you president of the World's Women's Christian Temperance Union when you come home." I replied immediately, forbidding her to take any steps in that direction. Before this I was appointed secretary — it has always been honorary, that is, unsalaried — without my knowledge or consent. I feel no call to official position, and have therefore written to Miss Willard and Mrs. Woodbridge that I cannot let my name be used for the office in future. My heart is in the work. I believe in the grand principles of the Women's Christian Temperance Union and its magnificent mission, with a faith second only to that in the Christian religion and the Church of Christ; but I must slacken my work and be held to no special amount in the future for my health's sake.

With gratitude to my sisters of the White Ribbon Army, all over the world, for their love and prayers, to God for the wonderful blessings vouchsafed me in giving such measure of success to my work, and preserving me from dangers seen and unseen, I bid all farewell as an office bearer among you.

Respectfully submitted by

MARY CLEMENT LEAVITT,
Hon. Secretary, W. W. C. T. U.

RECONNOISSANCE FOR THE WORLD'S W. C. T. U.

A report from this department was due for 1885. My only apology is that I was so busy doing the work that I did not think about reporting it, until a request came from Miss Willard to that effect. This request did not reach me till October, quite too late for the convention. In consequence,

this report covers the entire period since I sailed from San Francisco, Nov. 15, 1884.

Nothing could exceed the warm Christian friendliness and courtesy with which I was received at Honolulu, Mr. Athurton coming out to the steamer on the pilot boat, as he said, "that you might not feel lonely as you came up to the city." Mrs. Dr. Whitney received me into her family, and everything was done that possibly could be to make the work successful. After a course of lectures in Honolulu, a union was formed which has had no infancy. Hilo and Wailuku were visited, and unions formed in each. I appointed Mrs. Dr. Whitney Provisional National President. While at Hilo I took three days to visit the "Great Crater." I could only repeat as I looked at it, "Wonderful are Thy works, O Lord; in wisdom hast Thou made them all."

After a few days' waiting in Honolulu for a delayed steamer, I sailed, January 1, 1885, for Auckland. This journey had been made possible by the unexpected generosity of the people of Honolulu, for on arrival there, I possessed only thirty-five dollars. I landed, a stranger in a strange land, and for a little time I felt all that these words mean. But Christian friends soon rallied around me, and solid work was done in New Zealand, with results which have already proved most beneficial to the interests of that island. Eleven unions were formed in an area as large as that east of the Alleghanies from Maine to Georgia, and much the same shape. Mrs. Judge Ward of Christchurch, was appointed Provisional Colonial President. This appointment has been ratified by election at the First Annual Convention, held in February last, at Wellington. Mrs. Ward succeeded in organizing at Wellington, where I failed, and has been doing excellent work throughout the year. For the first three months in New Zealand, not money enough was received to pay expenses, but at the end of that time a friend published the following article: —

To the Editor of the New Zealand Times: —

Sir, — There seems to be a misunderstanding with some of our citizens in regard to the financial basis of Mrs. Leavitt's mission around the world. We have the statements below from Mrs. Leavitt herself. Like Miss Willard, the President of the National Women's Christian Temperance Union of America, Mrs. Leavitt has never had a shilling from its treasury; but both ladies give their entire time to the work receiving what the people choose to give. Both would rejoice to make an entirely free-will offering of themselves and their work for humanity and to God, had they property to live upon. Mrs. Leavitt thinks it quite enough for her own society to spare her for a season from home work, and incur the loss consequent, for she was constantly forming new unions, or enlarging those already existing; thus by their system of division of annual fees continually adding to the income of National, State, and Local Women's Christian Temperance Unions. Mrs. Leavitt left her own country with the determination to go forward as long as the funds contributed by the various nations are sufficient to carry her forward and support her youngest daughter, the only child now dependent upon herself. The people of the Sandwich Islands, and of New Zealand, thus far, have made it possible for her to continue her mission. She therefore thanks God and them, and moves forward. I am, etc.,

Blue Ribbon.

At the time this was published I had received no assurance of funds from America, though Miss Willard was already exerting herself, and funds soon after began to arrive. The people of New Zealand began to give in a missionary spirit. Before I left Australia I had enough in hand, with that portion of the "Leavitt Fund" forwarded to me by Miss Pugh, and the one hundred dollars each from Dr. McDonald and Gen. Bidwell, of California, to make the journey around the world a possibility. Honolulu, Christchurch, Brisbane, and Adelaide should be mentioned as taking the lead in contributions to this work.

I have not used any money that came from America. The thought strengthened in my mind that American money must be spent for the benefit of Africa. We wrought her great harm in the past by the slave trade; we are doing her worse harm now by the rum sent every year to the Western coast. I want to go to Africa. Pray over it and in due time the Lord will make his will plain in regard to it. My kind host and hostess, Mr. and Mrs. Joseph Wilson, of Auckland, invited me to visit the "Wonderland of New Zealand" with them, and I took nearly two weeks for that purpose. The Pink Terrace and White Terrace surpassed all I have seen in the combination of wonder and beauty. The terrible earthquake and volcanic eruption of June 10, of this year, blotted them out of existence.

June 28, 1885, I sailed for Australia, and landed in Sydney, July 3. A Women's Christian Temperance Union had existed for three years, but was small and weak. Additions were made to the number, but not as much was accomplished as I had hoped on arrival. The hindrances were lack of countenance by the clergy and Christian workers of the place. There were a few notable exceptions whom the Lord rewarded for their noble endeavors on our behalf. An excellent union was formed at Bathurst, with Mrs. Webb as president, and a most efficient board of officers. These two are, so far as I know, the only unions in New South Wales.

I next went north to Queensland, visited seven towns and formed five unions, appointing Mrs. Brentnall, of Brisbane, wife of Hon. Mr. Brentnall, M. L. C., Provisional Colonial President. The last letter from her gives an account of her plans and arrangements, all of which are excellent, for the first Annual Convention, to be held in October of this year.

My next work was done in Tasmania, where I formed two unions. It was in this island that the women, who had given their names for a union, so largely withdrew them, because, as a lady wrote me afterward, they thought I "was forming a secret society to overthrow the government." My correspondent added, "I thought this very discouraging, when you had made it all so plain in your lecture." I spoke but once in this town as I was passing through. I hope this lady, Miss Searle, a very talented and consecrated girl, will eventually accept the Colonial Presidency, which she as yet declines.

I worked in only one place in Victoria — its capital, Melbourne. The call came from the Young Women's Christian Association, and the Women's Christian Temperance Union was formed under its auspices, the board of

officers being nearly identical. I appointed Miss Booth as Provisional Colonial President. In Melbourne I met the largest audience I have yet spoken to in the colonies — 3,500 in the Theatre Royal of a Sunday night.

South Australia remained, and after eight happy days in Adelaide, its beautiful capital, where I formed a union and appointed Mrs. Rev. Rice, wife of the Baptist pastor, Provisional Colonial President, my work for the present in these colonies seemed to be finished; therefore, on Tuesday, April 15, I turned my face northward, and with a day or two in Melbourne and Sydney each, and four in Hong Kong, finished a journey of nearly eight thousand miles at Yokohama, Japan, June 1, 1886.

The missionaries in this country had not expected me till after my work in China, but a change of plan being necessary I came upon them unawares. I was received most cordially, however, by Mrs. Theodore Gulick, Mrs. Viele, and Mrs. Elmer, and later by Mrs. Van Pettin, Mrs. Pierson, Miss Crosby, and Miss Dr. Kelsey. Until the hour I sailed from Yokohoma, these ladies showed an unvarying kindness and helpfulness, entertaining me in their houses, and forwarding my plans in every way. Mrs. Dr. Hepburn worked most energetically in bringing foreign ladies to my first meeting, took me to Tokio and introduced me to her sister, Miss Leete, principal of Graham Seminary, a boarding-school for Japanese girls, where I found a delightful home during my stay in that city. Mr. Gulick and Mr. Elmer, of the Bible Society, gave me all the help in their power, but I seemed to gain no foot-hold — made no progress — till the Rev. Orramel Gulick and Rev. Mr. DeForest, of the Western Mission, passing through Yokohama, consulted with Mr. T. Gulick. In consequence, Mr. Orramel Gulick went up to Tokio, where I was at the time, and brought a Japanese pastor, Rev. Mr. Kosaki, to see me. Mr. Kosaki asked me to speak in his church the next day, interpreting for me himself. The Vice-Minister of Justice was present, and several other gentlemen of note. The next day Mr. Kosaki took me to Mr. Mori, Minister of Education, to whom I explained our school work. I have strong hopes that through his power, as well as influence, the plan will be introduced into the schools of Japan. After this interview we visited other high officials and the Countess Oyama, and arranged for a public meeting of English-speaking Japanese, where over one thousand persons were present, less than twenty of them being foreigners. After this, the opportunities of speaking to the Japanese through interpreters were limited only by the time at my command. M. N. Whitney, M. D., Interpreter to the American Legation and member of the Sai I Kwai, or Medical Society of Japan, procured me an opportunity to speak to that body. Afterwards Dr. Takaki, its president, invited me to speak before a club composed of Naval Surgeons and their wives. This society was organized by Dr. Takaki, and is the first in Japan to whose meetings wives accompany their husbands, sit by their side at table, etc. Fifty-two ladies were present and more gentlemen. Two ladies were in foreign costumes, and all the gentlemen. The latter all wore the naval uniform. Dr. Whitney also arranged that I should be one of three speakers at the semi-annual meeting of the Scripture-

Reading Union. This organization is widely spread in the empire, and has 3,300 members, not all of whom are Christians. Nearly one thousand persons were present. My theme was: "The Bible and Temperance." Mr. Iwamoto, editor of the "Woman's Magazine," who had already translated and published my tract, "Heredity and Alcoholism," and an article, "Woman and Her Work," written expressly for that magazine, arranged for a meeting for ladies only, at which over eight hundred were present.

A Women's Christian Temperance Union was formed in Yokohama, and another in Tokio among the missionary ladies, to take up such lines of work, educational, social purity, tobacco, etc., as they can bring into their regular school work, and which will the better equip the women they send out as workers. In Tokio a Japanese union was formed, but my last letter mentions the death, by cholera, of Mrs. Kimura, the lady to whom all were looking as the leader. This is causing a break in the work, but my correspondent believes it will be only temporary.

The habit of drinking *sake*, the National beverage, is almost universal, and there is much drunkenness. Tobacco is universally used, by women as well as men. But drinking is almost entirely confined to the evening hour, and largely to the home circle and social gatherings in the homes. The pipe is a minute affair, giving "three whiffs at a filling," but it is filled very often. I am told that most, but not all, the churches formed by missionaries, refuse admission unless *sake* is given up. Many Christians are giving up tobacco, also, because it defiles the temple of the Holy Spirit.

A great work is needed in this country in regard to chastity. Concubinage is legal. A man may put away his wife for a multitude of causes, and, indeed, for no cause, and she has no redress. Although the Government has forbidden parents to sell their daughters for immoral purposes, still, as the feeling of the populace is not yet against it, the law is many times evaded. It is thought meritorious for a girl to give herself to such a life to support her parents, to pay their debts, etc. But the beauty of Christian family life is making a great impression, and more especially since the people see it lived in Japanese homes, thus making it evident that it is *Christian*, and not simply *foreign*. A most detrimental and shameful thing is the scandalous lives of so large a proportion of the foreign merchants in these open ports. Nor do all representatives of Christian governments live according to Christian morality. A large class of Eurasian children are growing up, and "what is to be done with them" is a great problem.

The influences that have made cholera so deadly in this country for the last three months, told seriously on my health in July, so that I was obliged to hasten my departure from Tokio. I sailed for Kobe the 23d of July, and landed the 25th. I had received a most cordial invitation from Mrs. John T. Gulick and Rev. and Mrs. DeForest to spend the summer with them in the "camp of tents" of their mission, on Hieizan (pronounced Hee-ay-zan), the sacred mountain, par excellence, of Japan. I proposed to begin work again about the 20th of August, but Dr. Berry, the physician of this mission, has persuaded me that it is best to wait until Sept. 10, as the heat and cholera still

prevail, and my own health is scarcely reinstated. My judgment approves, but my desire to get on with the journey made the decision a difficult one.

I have promised to give a week each to Kioto, Kobe, Osaka, and Nagasaki. When I think of the thirty-eight million people in this empire, the scores of cities where my work would be welcomed and effective, I wish to remain a full year, but the regions beyond call loudly. "The field is the world" for us, emphatically, to-day.

I rejoice at the news that the British Women's Temperance Association has come into this movement, and that Miss Gray is already organizing in Europe. The money contributed to this work in the United States, called the "Leavitt Fund," received that name, doubtless, because at the time I was the only one at work outside of the country. I now propose that at this annual convention it be made the "World's Fund," and that it be used for Miss Gray and other ladies, as may be needed. Miss Pugh continued to send to me as the money came in till I begged her to desist. I have not yet used a penny raised in America. The contributions, by the way, are not yet exhausted.

I did not at first keep a record of miles travelled, but as Miss Willard requested that item in this report, I have gathered distances from time-tables, maps, etc., as carefully as I could; but I am sure the reported distance falls off the real, as I have lost the little daily journeyings, and these count up fast, as I find since I began keeping the daily record. I estimate all numbers from this date until the work in Japan will be complete. If changes are necessary I will telegraph before time of convention: —

Miles travelled	27,235
Meetings held	493
Towns visited	48
Unions formed	31

Besides this public work I have interviewed or written to all rulers, thus far, on my journey. I have been refused audience only in two instances, — by the Royal Governor of Tasmania himself, and by the minister of the household for the Empress of Japan.

Everywhere I have laid great stress upon our educational work, and it recommends itself to all. Throughout the colonies and in Japan I have made the work for purity a prominent point. As a help to mothers who said they could neither speak nor write to sons whom they felt to be in great peril, I wrote the following letter. The pledge it contains I have presented in all meetings for young men, and I have held them in nearly every place I have visited: —

A MOTHER'S LETTER TO HER SON.

My Dear ——, I am sure you will not question my love for you, nor my desire to promote your happiness, your safety, in this life and in that which is beyond the grave.

I have frequently spoken with you about truthfulness, honesty, industry, and other good qualities, which I wish to see become a part of your character.

But there is one subject of even greater moment than any of these, upon which I have been silent, but which I ask you now to consider. I refer to chastity, or purity, and may God enable you to keep to the right way.

Without any question you will be solicited to evil sometime in the course of your life, and forewarned is many times forearmed. You will be told, perhaps, that it is unmanly to live a pure life, that it is girlish; you may be told that your health will suffer if you maintain your purity.

Can it be unmanly to live in such a way that you do not fear to have every act proclaimed in the presence of any listeners? Is it not rather the most unmanly course possible to live in such a manner that a thick veil must be drawn over a portion of your life, and that you tremble at the thought of its being withdrawn? The manliest way of living is that which will enable you to look every person in the face, and to stand guiltless before God.

Again, you will have better health, and maintain it to a far later period, if you remain chaste till your wedding-day which should not occur till about the twenty-fifth year. Direct your thoughts and emotions and conversation in right channels, interest yourself in, and practise, open-air sports of the more vigorous sort, and thank God if your calling is one that takes you out into God's free air. The falling off in health which the life insurance tables show between eighteen and twenty-five, at just the period when there ought to be the greatest gain in firmness and solidity of health, proves the truth of the above statement, when coupled with the declaration of physicians as to the cause of the deterioration. Be assured God has not written one law in His book and another contrary to it in your own constitution.

Will you consider another view of the case? You men call us "weaker vessels," yourselves the "strong" sex. Should you not then be manly enough to protect the weak from the greatest injury possible to a woman, nor add to the soil if she is already fallen?

You are looking forward to marriage at some future day. The girl is now living, in all probability, who will some day be your wife. Will you not live your life as purely as you wish her to live hers? Have you any right to demand of her when you stand at the marriage altar more than you bring to her?

Take the White Cross pledge; read the works written for young men, and recommended by these societies; spread its principles. I entreat you, by my own motherhood and care for you, use your influence to induce every man to take the following pledge: —

Henceforth, God helping me, I will keep myself pure in thought, word and action, and I will treat every woman as I wish other men to treat my mother, my sister, my wife, my daughter.

Thus honoring womanhood you will honor yourself, your father, and more especially your mother.

Your loving mother, —— ——

Dear sisters, do not cease to pray that my strength may continue till the work is finished, that I may have increasing wisdom and power from Him who is wisdom and might. It would be an invaluable refreshment, help and inspiration could I be present at this convention. But I can only send from afar my wishes, which are indeed prayers for each individual, whether from our own country or from foreign lands, couched in the words of inspiration: "The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

MARY CLEMENT LEAVITT,
Superintendent.

HIEIZAN, JAPAN, Aug. 31, 1886.

ORGANIZATION, WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

(FROM OCTOBER 12, 1886, TO JULY 31, 1887.)

My last report covered the work in the Hawaiian Islands, in Australia and Japan. This report covers only nine months. This great, wonderful India is so nearly an unknown field to me, that I cannot calculate what will be for the few weeks to come, as I could and did for the last weeks in Japan.

The steamer by which I sailed to China went by the way of Corea. We lay less than a day at Chemulpoò, the port of Seoul, the capital, while three days would suffice for only the shortest visit to the latter place. I had the strongest desire to stop over and introduce our work into this land, just opening up to outside influences. But the next steamer would not come for three weeks, and so long a delay would prevent my visiting Pekin, as the River Peiho is liable to freeze at an early date. I turned regretfully away. But already God has shown me He had another plan for Corea. A lady in Shanghai wrote a letter to Japan about the Women's Christian Temperance Union I had established there. This letter was read in Yokohama by Rev. Mr. Underwood, on his way to Corea. Mr. Underwood was so well pleased with the Women's Christian Temperance Union and its plans, that he determined to introduce it into Corea; and so we may count this newest seeker for the light as one of the lands upon which the Women's Christian Temperance Union light is shining.

It was with some dread that I turned from Japan, which I had so quickly learned to love, to China. But the first missionaries I saw at Cheefoo, the next group at Tientsin, and the third at Pekin, were all so full of interest and sympathy, and of kindness to me, that my heart was lightened. Everywhere the Christian Chinese were apparently willing and glad to hear. To my surprise and grief, I found that "everybody in China drinks a little." These words I quote from a native Christian, as interpreted to me. Everybody smokes tobacco, — men, women and children, — the pipe being given not infrequently to infants yet unweaned. Only one in about every two hundred and eighty of the people use opium. A missionary physician of nearly thirty years' experience in China told me he believed a great reason why the Chinese succumb so readily to opium, is because the universal use of tobacco and drink have caused a deterioration of nerve substance, thus making it an easy prey for the new enemy.

The feeling in missionary circles in the North was very strong on our side, and consequently I was enabled to organize in Pekin and Tientsin. I believe, also, the union promised in Tungcho was organized, for Mrs. Sheffield had done more for the cause previous to my coming, than had been done in any place. The great boys' school had been thoroughly roused to the evils of drink, opium, and tobacco, and well indoctrinated in the principal truths that underlie the reform.

The missionary work is very compact territorially in Tientsin, and thus I was enabled to do my work there with less expenditure of strength than in Pekin, and some other Chinese cities.

I was much disappointed that I could not obtain an interview with the Viceroy, who resides in Tientsin, nor his wife, Lady Lee. The matter seemed to lie with Mr. Pettrick, Vice-Consul, who decided at once, and told me peremptorily that the application for an interview would not be made. I am sure from what was said to me of these two illustrious people, by those who had conversed with them, that they would not have denied themselves to me had the Vice-Consul preferred my request. Our World's Women's Christian Temperance Union will be benefited when American and British ladies bring their influences to bear upon governmental appointments in foreign lands.

In Shanghai there was so efficient a committee of ladies and earnest helpers among the clergy and other Christian workers, that I felt uplifted and carried all the way through. The tangible results were, a Women's Christian Temperance Union, a Band of Hope, and a White Cross branch, also a Society for the Promotion of Purity, into which some ladies have come who are unwilling to sign the pledge against intoxicants. Many members of the Women's Christian Temperance Union belong to this society. Mrs. Dr. Farnham, of this city, was appointed Provisional President for China.

For three months before my arrival in Foochow, a good and fundamental work had been done in the missions there, the match having been applied by Mr. Silverlock, a young Englishman. The constitution was adopted by a number of missionary ladies, but officers were to be elected afterwards. To my sorrow I have recently heard that they did not succeed in electing officers after several trials, and so the union has fallen through.

In Amoy, Swatow, and Canton, I received a very cordial welcome and fairly good hearing, but various circumstances prevented organization. There are earnest temperance advocates among the missionaries of all these places, and I am sure the powers will come into organizing conjunction at no distant day.

I had but arrived in Hong Kong when I was attacked with illness, and as soon as I could stir, was obliged to go to a warmer and drier climate to recover. Perhaps had I remained nothing would have been accomplished, as it is a very hard place for doing any good work. Besides, some one had reported, and apparently it was believed by some of the clergy, that I had said, "If the Lord made and gave intoxicating wine to the people, He is no Savior for me." My words were, "I cannot believe our Savior made intoxicating wine or gave it to the people."

The next work was done in Siam, where all the missionaries are American and gave me most cordial welcome, support and assistance. Unions were formed in Bangkok and Petchaburee, the only towns visited. I had a most interesting audience from the King, who approved most heartily of our objects. Miss Mary L. Cort, of Petchaburee, was appointed Provisional President for Siam.

In Singapore a good work was done. Rev. and Mrs. Oldham of the Methodist Episcopal Church, Rev. and Mrs. Cook, English Presbyterian missionaries, were my hosts and earnest helpers. Rev. and Mrs. McPhee, English Presbyterian pastor and wife, were also very helpful. Col. Cardew, Commandant of the Post, gave his influence, presided at my first public meeting, and later at one for soldiers. A most interesting occasion was speaking to Babu Chinese who came together at Mr. Oldham's invitation. Very few of these were Christians. Babu Chinese are those born in Singapore — merchants and others of standing and influence in the city. Again the meeting for seamen, on board the British flagship "Audacious," was a time of great refreshing.

Having had small opportunity to reach the Malays, and Singapore being the only place I could visit for work in all Malaya, I decided to cross the Strait and visit the Sultan of Johore, an independent prince ruling over the peninsula, south of which lies the Island of Singapore, on which Singapore stands. This interview, to which I was accompanied by Rev. and Mrs. Cook, was also very cheering. The sultan, of his own accord, offered to translate into Malay and cause to be published in the Malay paper, printed at Singapore, an account of the World's Women Christian Temperance Union, and our petition. "This," said he, "will reach all educated Malays." The last item of work done was to appoint Mrs. Marie Oldham, Provisional President, for the Straits Settlements and Malaya.

Another sea voyage of almost a week brought me to Moulmien, Burma. The work was done, and a good union formed, just as the schools were breaking up for the summer, and the missionaries starting off for their summer training work.

As soon as this was accomplished, I went at the invitation of Col. and Mrs. Seaton, for rest and healing, to Amherst, ever memorable in missionary history as the burial place of Mrs. Ann Hazeltine Judson. The climate proved favorable, and when the Seatons returned to the city at the end of ten days, I took up my abode in the mission house occupied by Miss Haswell, a Baptist missionary born in Amherst of missionary parents.

As soon as the school vacation was over, I crossed the bay to Rangoon, and by the blessing of God and the cordial help of the American missionaries and pastors, both Baptist and Methodist, a good work was done and a union formed. This union embraces, besides missionaries, English, born in India and Burma as well as England, Eurasians, Burmese, Karens, Telegus, and Tamils. The work must be carried in four different sections on account of the different languages. Interpreters, or "interrupters," as Joseph Cook pertinently and wittily called them, had full sway in Burma. I spoke to audiences of Burmese, Sgau Karens, Pwo Karens, Shans, Telegus and Tamils. Then of those I did not reach are Armenians, Jews, Chinese, Parsees, and Mohammedans. Afterward I visited Toungoo in one direction, an all-day journey by rail, where a union was formed; Mandalay in another, one day by rail and three by steamer, where also a union was formed, and Bassein and Maubin in a third.

The heart sickens, as one travels in Burma, at the sight of the countless pagodas, which indicate the hold paganism has. Siam has been well called the land of pagodas, but the name suits Burma better, for there are ten pagodas in the latter for every one in the former. Pagan on the Irrawaddy is a city of pagodas. It is said there are nine hundred and ninty-nine of them. Nothing is visible as the steamer passes but a few monasteries and these pagodas, seemingly countless. Scientific instruction was put forward in the mission schools at all places visited.

Mrs. Olive Morrow, M. D., of Tavoy, which place I could not reach, has been doing a fundamental anti-poison work, including tobacco and betel as well as drink and opium. She has translated and caused to be published in a Karen newspaper, as well as in book form, portions of Mrs. Hunt's "Physiology," with additions to suit the wants of the people. The first edition is exhausted, and the second was issued just as I left Burma. Mrs. Morrow said in a letter to me received since I left Burma, that every Karen missionary had ordered several hundred. It will be very easy to put the same book into Burmese, and the hope is that it will soon be done.

The Karen missions are stronger, more aggressive, more hopeful than any I have seen except those in Japan. That the climate of Burma is not necessarily fatal to missionaries is shown by the fact that Mrs. Bennett, now above eighty years of age, has been in the country fifty-seven years, and still does much good work. Mr. and Mrs. Brayton have been here only a few years less. This couple will celebrate their golden wedding in October. Mrs. Stevens, who is above seventy, and who has been more than forty years in the country, comes next. It may truly be said of Burma, as Stanley has said of the Congo country, "It is not so much the climate as the whiskey that kills."

I have had the petition translated into the language of every people of any number I have come in contact with in Asia, viz.: Japanese, Chinese (the Mandarin), Siamese, Malay, Burmese, Sgau Karen, and Pwo Karen. I have left numerous copies of the petition in English at every place I have visited, and have made the best arrangements I could for its circulation, signature, and return.

In every country a prominent object has been scientific instruction. My first visit to a native in Japan, June 14, 1886, was to Mr. Mori, minister of education. Our conversation was almost entirely upon this branch of our work, with which he was very favorably impressed. Mr. Mori promised to consider the subject with regard to its introduction into the schools of Japan. This, I am glad to know, has been done.

The Hawaiian Union has sent me its Second Annual Report. Though governmental action and influence have been very detrimental during the year, and have caused the defeat of measures undertaken by the Women's Christian Temperance Union, still the work has gone steadily forward. Doubtless the third report will show still greater things done.

The Second Annual Report from New Zealand is out. The state of Mrs. Ward's health had prevented her from doing as much organizing work as the

preceding year, and caused her to refuse re-election. Mrs. Col. Packe, President of the Christchurch Union, was elected in her place. The matter of temperance instruction is being energetically pushed. It is not a matter of surprise to anyone who has observed legislators and legislation in the United States, that the New Zealand Women's Christian Temperance Union has not achieved this object, though the work was begun with the organization of the first union in Auckland. But these ladies have British determination if their brothers have British resistance. As many of these brothers are working with them, it is not difficult to see what the result will be. No other *second* Colonial Convention has been held, but letters to myself show progress in most of the colonies. Rev. Philip Moses has done a good work in organizing new unions in Queensland and Victoria. Probably he will have done the same in other colonies before this goes to the public. I am watching for notice of Mrs. Margaret Parker's advent in the colonies with the greatest eagerness. I believe she will do a great work there, compared to which mine will be but a beginning. After the colonies I hope Mrs. Parker will come to Singapore and Malaya, then Burma and India. There is need of some one to follow. Stroke upon stroke is needed. In English communities total abstainers are so small a proportion of the whole, tnat they need much help and encouragement.

Whenever I think of the Japanese and the work among them with its ever-widening influence, a throb of joyful praise fills my whole being that God let me go there and work among them. I wish Miss White could be sent to them for six months, that is, to be absent from America that length of time, though a year would be better. All her expenses should be paid. The people are able to pay local expenses, but little if anything more. If she cannot go, the missionary ladies who are interested will do all in their power, though they are too fully occupied with their own work to give themselves to it as Miss White could.

I have given no report of money received. I wish now to do so, and to correct an error that crept into the *Union Signal*, in regard to the contributions from Australasia. I wrote that the total contributions had been about £500, and it was printed $500. In the account below I have not mentioned any sums sent from America. I have received about $40 directly, in addition to that forwarded by Miss Pugh, and the $100 each from Gen. Bidwell and Dr. McDonald.

MONEY RECEIVED FROM FOREIGN LANDS.

Hawaiian Islands	$378 00
Australasian Colonies	2,357 50
Japan	24 00
China	72 00
Siam	91 20
Singapore	90 31
Burma	157 96
Total to July 31, 1887	$3,170 97

I give also two items of expense:

Fares	$1,422 34
Postage	157 99
	$1,580 33

The report of work stands as follows:

	Since last Report.	*Total to Date.*
Miles travelled	12,407	39,642
Towns visited	20	68
Meetings held	197	690
Unions formed	13	44
White Cross, promised or formed	5	14
Pages written		8,785
Steamers sailed in		61
Interpreters		78

I wish to suggest that as the work of this department has proved to be one of *organization*, rather than simply *reconnoissance*, that the name be changed to agree with the work done.

With full faith in the ultimate and not very distant triumph of the temperance cause, notwithstanding the so numerous and mighty obstacles,

MARY CLEMENT LEAVITT,
Superintendent.

SIMLA, INDIA, July 31, 1887.

DEPARTMENT OF ORGANIZATION, WORLD'S WOMEN CHRISTIAN TEMPERANCE UNION.

(FROM AUG. 1, 1887 to JULY 31, 1888.)

Eight months of the past year were spent in work in India, two months in recovering from past fatigues, and two months in this little Island of Ceylon. Now I am waiting, as patiently as is possible for me, for a long delayed steamer to take me on to Mauritius.

In some towns in India the work was very easy and pleasant, while in others it was very perplexing and difficult. Some of the elements which, combined in different proportions, caused this state of affairs are, influence of English officials, English missionaries, officers of the army, educated native gentlemen, caste among natives, rank and precedence among the English, feeling in regard to Eurasians, and sectarianism in religion. The work with native Christians was welcomed everywhere, and was always easy.

A good work had been done among the English soldiers by Mr. Gregson and his helpers, but the pledge used contains a fatal weakness. The promise to abstain is, "as long as I hold this card." There are numerous small lodges of Good Templars among the soldiers, and a few among the Eurasians. In several places there are flourishing branches of the Church

of England Temperance Society. When the clergyman or chaplain is an ardent total abstainer, excellent work is done by these societies; but on the other hand, if the clergyman is not an abstainer, very little good is effected. There are several Blue Ribbon or Gospel Temperance Societies, and in Bombay and Calcutta good work is done for seamen. But all this is nearly lost in this vast country with its 280,000,000 of people, speaking about twenty principal languages, and over two hundred dialects.

Some one has said, "I would thoroughly canvass India." I have but touched a few of the principal points. Two years would scarcely suffice for what I might have done. It seems to me that an English lady who can speak and organize, should be sent out with a guarantee that her expenses and a suitable salary should be paid her, if she failed to receive sufficient money from the people to meet these ends. This lady should be of the Episcopal church, but catholic enough to know no difference between the denominations, and above all a woman of faith and prayer. Such an one could do more than any American, but I believe church people would receive an American better than they would a dissenting English woman. If the British Women's Temperance Association can take up this work, which especially appeals to them, it would suit admirably. But if they cannot, we of America must. Every week I search my *Union Signal* to see if any one has gone to Japan and China, if any other has gone to Hawaii and Australia, but thus far no one has been sent. How long must I continue to look in vain?

To the forces already at work in India were added sixteen Women's Temperance Unions, thirteen Indian Temperance Unions, and two White Cross Societies. The Indian Temperance Unions are composed of native gentlemen mostly, of all religions. In every instance, one Christian missionary at least was included among the officers. The greatest hinderance to temperance work is the want of unity of feeling, and consequent unwillingness to be brought in contact with all, as is necessary to carry any great measure. But an advance in this particular is apparent, and should be welcomed by all who have the good of India at heart. In securing membership, and especially officers for unions, medical drinking, not a dose of medicine in an emergency, but regular daily drinking at meals by the advice of the physician, has been a great hinderance.

During my rest on the mountains I wrote several tracts on the subject of drink which were printed by the Methodist Publishing House at Calcutta, for the Women's Christian Temperance Union of that place; also a tract against tobacco, particularly addressed to native Christians, for translation into Urdu, or Hindostanee, one of the Indian languages, and another article on tobacco addressed to young people which was published in a periodical at Lucknow, "India's Young Folks." All these were written at the urgent request of those who had heard my lectures.

In regard to the question, whether the drink traffic is increasing in India, I am forced to say, and without any modification, that it is, and that it is fostered by the Government, not for the purpose of making India drunken,

but to increase revenue, with far too little concern as to its effect upon the people. I have the most incontrovertible testimony from many sources and from all parts of the country that this is the case.

While much can be done for and through the people of India, *the Government can be reached directly only through England.* As proof of this, witness the course of events in regard to the infamous Contagious Diseases (women) Acts. Soon after their repeal in England, they are repealed by England for India, and in consequence mostly of English demand. The Local Government Bill having passed in England, it is to be hoped it will be carried for the few municipalities in India that have any voice in their own government. Thus something may be done toward restricting the traffic in India.

One British missionary writes to another as follows: "It is grievous to see the increase of drink among natives, Christian as well as non-Christian, and also to know how many missionaries there are in this country who think they cannot do without alcohol, thus becoming a stumbling-block to the natives." A Brahmin pundit said in one of my meetings: "I know the young Brahmins of this city are falling into the habit of drinking." Then addressing those in the audience, he said, "Yes, I know it, I know why you go to this place, and this," naming several houses, "nor can any of you deny that you go there for drink." Again, one missionary writes to another: "The way they are crowding the *sharob* (drink) in this *zila* (district) is awful. At ——, the native *rais* (gentlemen) said in the presence of the *tahsildar* (deputy collector) that bottles were sent to each *tahsildar* for him to crowd off on each *patwari* (clerk under the government in the towns and villages) and *Zamindar* (the one who holds and lets lands for the government) who come. If five hundred *patwaries* take two bottles each it is one thousand bottles, and the *tahsildar* is praised. Two men were made *tahsildars* because of their success in pushing this business, so these *rais* said, and the *tahsildar* could not deny it. *Tahsildars* turned into pubicans"! ! !

Contradictory accounts go to England and America, even when people intend to report correctly, because so few know more than a single province of the country. It would be as wise to say a certain custom prevails all over Europe, because it exists in Sweden or Italy, as to say it of India, because the custom mentioned exists in some part of the country. It often takes diligent and persistent search to find out the truth when one is in the very midst of a practice about which one is inquiring. I have recently seen the following sentence attributed to an eminent English speaker: "India is more moral than England," and the next to an equally eminent American speaker and writer: "The standard of moralty is higher in China than it is in America." Both of these statements are founded on too slender a knowledge of facts. The full statement of facts would make any decent person shudder. I know I have not come to a full knowledge of them, but I cannot write nor speak what I know of both the countries named, nor think of them without horror. The statement made by one of the greatest travellers and most acute observers is true: "When one has

sounded the depths of western depravity, one has only skimmed the surface of eastern depravity." I am fully convinced that the most revolting form of immorality brought to light by recent revelations in England is the result of English intercourse with Asia, and the transplanting of eastern customs into the west. After long and intelligent study of east and west a Japanese gentleman has said, "We must have the Christian morality to save our people, and in order to get the Christian morality, we must take the Christian religion whether we want it or not," and he is right. Much as there is to deplore in the conduct of those that are not Christians in our country, much as we need to increase our work for the purity reform, no country stands on so high a plane in that respect as our own. Brahminism is the most impure, most demoralizing religion that I have come in contact with. The Arya Somaj, *not* the Brahmo Somaj, is a new sect, which professes to purify Brahminism. The Arya publishes as one of its tenets that no *widower or widow* shall marry. This appears very moral, very strict, even. Its real rule as given to those that join it is, "All widowers and widows may form relations with as many widows or widowers as they choose." There can be no doubt about the nature of these "relations" for immediately follow rules for the ownership and care of children that may result from them. If this covers the worst of the practices allowed by the Arya Somaj, it *is* Brahminism purified.

In the needs of these peoples, as well as in the success of missions to them, are reasons why missionary effort and missionary contributions should be largely increased. One highly educated, high-caste man, I believe a Brahmin, said at one of my meetings, "Western science has destroyed our faith in our religion; we are like men groping in darkness with no light to guide our way." To us belongs the privilege, and upon us devolves the duty to send the true light "that lighteth every man that cometh into the world."

Before leaving India, I appointed Mrs. McDonald, wife of Rev. Dr. McDonald of the Free Church of Scotland, as Provisional President for India. The work to be done is great, overwhelming, but nearly all the unions are already showing great vigor in the way they are taking up their work. Let us all be instant and earnest in prayer for the workers in this so brilliant, but yet withal so dark, a land.

I intended to devote one month only to Ceylon, but owing to successive short postponements of the sailing of the steamer by which I am to go to Mauritius, two months have passed, and still I am waiting. A union was formed in Colombo, and another in Jaffna Peninsula. The latter is to have local branches at each station, which in time will be independent unions. I organized the branches at Oodooville, Manepy, and Tellipally. At least two others will be organized soon. The officers are all native ladies, the missionaries joining as associate members, as in Japan. Many of the hindrances spoken of in connection with India exist here but with less force. The Portuguese and Dutch during their long occupation before the English came, had done much toward introducing drinking habits among the native Singhalese. Here, as in India, there is an increase in the amount

of drink consumed every year. The northern part of the island is inhabited almost entirely by Tamils, a modern immigration. The drink habit is perhaps weaker among the Tamils then among the Singhalese. The English Wesleyan and Baptist missionaries are all total abstainers, and so are the American Board missionaries in the north. In consequence there is but little drinking among the adherents of these missions. Still I have the testimony of one of the missionaries in writing, that inquiries made since I visited them reveal the fact that there is much more drinking at weddings and other festive occasions than was supposed.

Miss M. W. Leitch was appointed by Miss Willard some time since as Provisional President for Ceylon. Though now absent from the island she is willing to serve on her return. I doubt not her usual energetic measures will insure success to the work here.

A recent letter from Miss Gray gives an account of "drawing-room and other meetings both in French and German Switzerland," at which she spoke in those languages. "In some of the towns the women paid twenty *centimes* (four cents) for the World's Union, and promised to pray for it every day." Miss Gray has gained an influence through the temperance congresses held, and her health has been drunk in water at a public dinner of the Swiss Temperance Society. Many have been induced to sign the pledge, among whom Miss Gray mentions Prof. Hesselring, professor of theology in the University of Zurich. Prof. Hesselring immediately set to work among his students, and then in the prison. Although Miss Gray gives no account of unions formed, I am sure her work is a most useful seed-sowing, and that in time there will be an abundant harvest.

Despite political troubles, the Women's Christian Temperance Union of Hawaii-nei keeps on its triumphal course.

The third annual report from New Zealand shows a worthy continuance in well doing. A Young Women's Christian Temperance Union has been organized in Dunedin. So far as I know, this is the first Y in the southern hemisphere, and the first along the line of my journey. May it not long be the only one.

Letters from Mrs. Brentnall, president for Queensland, Miss Price, secretary for Bathurst, New South Wales Union, show that the work in these colonies is deepening and broadening. Rev. Mr. Moses has had great success in his work in Victoria, and at last news was to visit Tasmania. I left the work there in a very weak condition. It is to be hoped it will now be strengthened. Mrs. Brentnall is moving in regard to the organization of a general union for all the colonies. When accomplished, it will do much to strengthen and unify the work.

The work in Japan, so far as heard from, is increasing in volume and power.

An important bit of testimony in regard to drink among Christians in China is the following, copied from the *Recorder* of January, 1888, page 18, by a missionary, and sent to me: "The proportion of adults, men and women, who drink is sixty to one hundred. The daily average to one

person is from four to six ounces, making fifteen gallons a year. The cost of this is $3.15. A church of one hundred and seventy members will consume $315 worth of drink in a year." This seems to me to show a close relation between drink and self-support of churches in China, and confirms me in the opinion formed, that throughout Asia, with small and local exceptions here and there, there is more drinking among Christians than the missionaries suppose. The union at Shanghai is the only one that has reported to me during the year. There the work is going on bravely, both for total abstinence and for purity.

In no country that I have visited is there so small an opportunity for new unions as in Siam. There are only three mission stations, and the one that I did not reach requires three months' time to visit. It is not strange, therefore, that no new unions have been formed. Good work has been done by both of those organized last year.

No news has reached me since the completion of the first year of the Singapore Union, but I doubt not in this case no news is good news.

The union at Rangoon, Burma, has recently held its first annual meeting. Twenty thousand *women's* signatures to our Women's Petition have been gained. The same officers were elected for the following year, and new lines of work taken up, notably, the evangelistic, in the form of Gospel temperance prayer-meetings.

The report of my work is as follows: —

	Since last report.	*Total to date.*
Miles travelled	10,080	49,722
Towns visited	36	104
Meetings held	324	1,014
Unions formed	17	61
White Cross Societies	2	16
Indian Temperance Unions	13	13
Pages written	2,218	11,003
Steamers sailed in	3	64
Interpreters	41	119
Languages	6	23

MONEY RECEIVED IN FOREIGN LANDS.

Brought over from report of July, 1887	$3,170 97
India	227 63
Ceylon	16 66
Total to date	$3,415 26

Again I make an earnest appeal to the National Unions of the United States, Canada, and England to send out workers. As these nations of English blood and English speech are the Christianizers of the world, so must they be the temperance and purity reformers.

MARY CLEMENT LEAVITT, *Superintendent.*

DEPARTMENT OF ORGANIZATION, WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

(From August 1, 1888, to July 31, 1889.)

The last report closed with work in Ceylon. After tedious delays in waiting for the promised steamer, it sailed on the 18th of August. We anchored off Port Louis, Mauritius, Aug. 29, were put in quarantine, and finally allowed to land Sept. 10. Bishop Royston, to whom I had a letter of introduction, received me at his house, and, together with Mrs. Royston, promoted my work in the most kindly and efficient manner.

A drawing-room meeting at his own house was attended by nearly all the leading people, and a public meeting in the town hall drew nearly all others of the English-speaking population. A good meeting for the following classes: Soldiers, Mothers, Creole-speaking Indians, French-speaking lower orders, with the forming of a Women's Christian Temperance Union were the principal features, and on the 23d of September I sailed for Madagascar, with only pleasant and grateful memories of my host, his family, and other friends. I ought not to omit a conversation with Mr. Anderson, Superintendent of Education, upon the introduction of Scientific Temperance Instruction into the schools, nor the pleasant acquaintance formed with Mr. Prentiss, the American Consul, and his family; nor that Capt. Wilson of the American vessel, "Daniel I. Tenney," dipped his flag to me as we steamed past him on our way out of the harbor.

Five days brought us to Tamatave, where, after enjoying the hospitality of Mr. Whitney — some time since acting Consul for United States — for the days necessarily occupied by him in making preparations for the journey to Antananarivo, the capital, I started off, with sixteen men to carry me in a *filanzan* on their shoulders, and the furniture, cooking utensils, provisions, and baggage necessary for the journey.

The seven days of travel over the "worst road in the world," seven nights of camping in native houses were passed not only safely, but pleasantly, except for the insect pests that abound, and I approached early in the morning of Saturday, Oct. 6, this most unique and beautiful city of one hundred thousand inhabitants, with its handsome stone palaces and churches, its scarcely less handsome brick churches, cottages and other buildings crowning the abrupt eminence, rising out of broad, fertile plains covered with the springing rice crop.

Rev. and Mrs. Sibree, of the London Mission welcomed me most cordially, though they had only received a telegram from Mr. Whitney saying, "Mrs. Leavitt, an American lady, will arrive." They knew nothing more, but as soon as I had explained myself, they were interested in the work, and most cheerful helpers as well as charming hosts all the way through.

The members of the British Friends Mission were all most kind as well as the other members of the London Mission and the Norwegian Lutheran, and some of those connected with Society for Propagating Gospel's Mission.

And now became apparent the blessings growing out of the delays that have been so hard to bear at Colombo. A month earlier the weather would have been far too cold for me, with the unavoidable exposures of the journey. The roads would have been in a dangerous condition from mud (they were bad enough as it was) and I should have missed the annual meeting of the Friends and the spring conference of the London Mission churches. These gatherings bring the ministers and principal members of all the meetings and churches together throughout the country. There are between seven hundred and eight hundred churches of the London Mission alone. I spoke to the Friends in their annual Meeting one morning, and the next to twelve hundred women, and an hour later to at least seventeen hundred men, pastors and delegates of the London Mission churches. Thus in two days the knowledge of our work, the need for it, the principles upon which it is based, our obligations to God, for Christ's sake, to carry it on, were enunciated to leading people all over the island. Three years of hard travelling would scarcely have sufficed to accomplish the same.

Besides these opportunities I spoke in the schools and the churches in the city. By the blessing of God upon the earnest prayers of missionaries for revival, they not knowing that outside help was coming to them, great results followed my work, beginning after the first address in the Boys' High School of the Friends Mission. Verily God is good to them who fear and trust Him.

Early in my stay I had requested and obtained interviews with the British Consul and the French Residente. Her Majesty, the Queen, desired me to speak in the Royal Chapel the last Sunday morning of my stay and granted me an interview with herself and the Prime Minister the day before I left the capital. The principal theme of conversation at this interview was treaty relations. Both the Queen and the Prime Minister assured me that they most earnestly desired this change, that it is contrary to their wishes to have the drink brought in, but they are powerless to prevent it. England and France alone are responsible for this great wrong. Four millions of people are being debauched for the sake of enabling Mauritius sugar planters to sell the rum made from the refuse of their sugar mills.

Before leaving, I received one hundred dollars from the Queen, and eight dollars from other sources. The journey from Tamatave and return, 134 miles, cost $107.

After my return to Tamatave I enjoyed the hospitality of Mr. and Mrs. Geldart till I sailed for South Africa on the 6th of December, 1888.

I landed at Durban, Natal, did a little work in the city, then visited some of the stations of the American Board. I found all the missionaries most earnest supporters of my work, and very cordial to myself. The churches and schools are doing a grand work, but just now, by illness of some, and death of others, they are sadly deficient in workers. A Women's Christian

Temperance Union was organized in Verulam, the first in Natal. On my return to Durban, more and larger meetings were held, a Women's Christian Temperance Union formed, and I decided, instead of going by steamer direct to Cape Town, to take the circuitous overland route of 1,400 miles, to be travelled partly by rail and partly by post-cart, the latter nearly six hundred miles.

At Maritzburg, the first town visited, a Women's Christian Temperance Union was formed, but at Lady Smith, the second, and the last in the colony of Natal, there was not sufficient encouragement.

At Harrismith, the first town in Orange Free State, I was received by the Scotch Pastor of the Presbyterian Church, Rev. James Gray and his wife, the daughter of Rev. J. Tyler, an American missionary, and everything was done for me and the work. The audiences were excellent, a Women's Christian Temperance Union was formed, and the people gave about $165 to the work, above all expenses. Considering the population of the place, and the amount of work done, it is the most generous gift yet received. This was the only Women's Christian Temperance Union formed in Orange Free State, although I did a little work in Bethlehem, Winburg, and Bloemfontein. In all these places the Good Templars had recently organized or recently revived their work, and it was thought unwise to begin anything new. Everywhere I had the kindly support of good people. Rev. Mr. Scott, of Bloemfontein, was indefatigable. Bishop Bruce, of Bloemfontein, presided at one meeting in Bethlehem. He was passing through the place, going to some duty beyond.

In Cape Colony, I visited Kimberly, Cradock, Queenstown, King William's Town, East London, Pirie, Lovedale, Port Elizabeth, Cape Town, and Wellington, and I formed unions in Kimberly, Queenstown, Cape Town, and Wellington. I thought one had been formed at Cradock, but it did not live. The Union formed by Mrs. Denholm is in one of the suburbs, and will not be disturbed by the new one in Cape Town. Wellington has, to my mind, a double blessing in being the home of Rev. Andrew Murray and of Huguenot Seminary, a school modelled after Mt. Holyoke, and taught mainly by graduates of that institution. The Women's Christian Temperance Union, in the person of its representative, was honored at the Huguenot Seminary in Wellington by a large and beautiful United States flag, draped with the British, over the inner hall door, and flowers, flowers everywhere. Such love and care I have seldom enjoyed as were lavished upon me there. After several evening lectures in Goodenow Hall, gospel talks to the pupils at morning service in the chapel, a few on my travels at evening, to entertain the pupils, two unions were formed, one a Young Women's Christian Temperance Union, of school girls, with Miss Pride, one of the teachers, as Adviser, though the officers are all pupils; and the next day, a Women's Christian Temperance Union, Miss Palmer, from home, president, with a membership of teachers and ladies from the town.

Having looked the ground well over, I decided, as in the Australasian colonies, on a separate organization for each colony, and therefore appointed

as provisional presidents, Mrs. Brigham, of Umzumbe, for Natal, Mrs. Gray, of Harrismith, for the Orange Free State, and Miss Pride, of Wellington, for Cape Colony.

The Congo and the West Coast was and is my next point; but as I was obliged to come as far north as Madeira in order to transship to a steamer for that region, I concluded to give myself the three days' additional sail, and come on to the British Isles for a little of such cheer and encouragement as one gets from seeing hosts of Christian and temperance workers, instead of the scattered pickets I have been meeting most of the way.

A meeting of welcome had been arranged at Southampton, at which that great and good man, Canon Wilberforce, consented to preside.

The British Women's Temperance Association had arranged a reception in London, at which were present representatives of the leading temperance organizations of England, and some from Scotland and Ireland were present. Afterwards, I attended a large strawberry tea-meeting in the East city, speaking afternoon and evening, lunched with representatives of different temperance societies in the Liberal Club House, at the invitation of Mr. Caine, M. P., spoke at a meeting called by the "Native Races and Liquor Traffic Society" for the purpose of hearing what Miss Schreiner had to say about South Africa, and I about Madagascar.

My joy was great when I heard that Miss Ackerman had commenced her journey. From Mrs. Whitney, president of Honolulu Women's Christian Temperance Union, and Mrs. Packe, president of New Zealand, and from newspapers have come only pleasant accounts of work done and impressions made.

I still believe *we* must do this organizing work *mainly*. Great Britain will help; the Hawaiian Islands and the Australasian Colonies have helped largely and will, according to their membership. Canada ought to take a part. I think expenses and a salary of not less than twelve hundred dollars should be guaranteed each one, if collections by the way fall short of that sum, and that no person should be sent till she has been seen and examined as to fitness by the five General Officers. These should go expecting to remain abroad a series of years, like missionaries. A round-the-world missionary is needed for Japan, China, Siam, and the Straits Settlements; one for India, Burma, Ceylon; one for Mauritius, Madagascar, and South Africa. I wish Miss Ackerman would see her way clear to remain for at least three years in Australia, New Zealand, and Tasmania. I am very moderate in these requests, but I wish to urge this upon the attention of the coming convention with all the force I am capable of exerting, to beg in all earnestness that the requests be attended to.

In closing, I wish to make a personal request. I have been constantly sustained and cheered by the consciousness that your prayers have been earnest and continuous for me. Do not drop me out of your prayers because the way is long. Every new day brings fresh needs, — wisdom, strength of soul, mind, and body, and I feel more and more my constant need of abounding love, real Christ-like love, for all I meet. Do pray for me every day, dear sisters.

The report of my work for the year and to date, is as follows: —

	Since last report.	*Total to date.*
Miles travelled	13,444	63,166
Steamers sailed in	5	69
Towns visited	36	140
Meetings held	297	1,311
Unions formed	15	76
Men's Temperance Societies	7	20
White Cross	5	21
Triple Pledge (for schools)	2	2
Pages written	3,279	14,282
Interpreters	44	163
Languages	9	32

Money received in foreign lands brought over from report of July, 1888	$3,415 26
Madagascar	108 00
Natal	110 00
Orange Free State	177 00
Cape Colony	261 43
Total to date	$4,071 69

MARY CLEMENT LEAVITT,
Supt. Dept. of Organization, World's W. C. T. U.

DEPARTMENT OF ORGANIZATION, WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

(FROM AUG. 1, 1889, TO JULY 31, 1890.)

The last report closed with my arrival in England, and the meetings of welcome at Southampton and London, and one for the principal members of the "Liquor Traffic and Native Races Society."

It had been arranged, mainly through the efforts of Miss Holland, that I should spend August in Scotland and Ireland, take the first week of September for the Purity Congress in Geneva, and the remainder, till I should sail for the Congo, in England.

On arrival in Edinburgh, most people were away from home on account of the season, and arranging meetings was very difficult; still eight opportunities to speak were found or made for me by my hostess and friend Miss Eliza Wigham. Two of these were at Carrubers Close Mission. The commodious building, in the very heart of the worst part of the city, was built through the exertions of Mr. Moody, who himself raised the money for it. Meetings are held every night under the leadership of Mr. Barclay, ably assisted by his wife. Hundreds connected with this mission, who had been drunkards, thieves, and prostitutes, are leading reputable lives, and rejoicing in the Saviour. Intoxicating wine has been banished from their communion table, a painful experience having led them to take this step.

On one occasion fourteen were received into the church and partook of their first communion. All had been addicted to drink, but had become abstainers. In consequence of the alcohol in the communion wine *eleven out of the fourteen* were drunk before night. Another most interesting occasion was at a Sunday morning breakfast for the poor. Hundreds were present, men and women in one room and children in another, and certainly they had a most substantial meal once, — bread, meat, and coffee. After the feeding there is a gospel service.

The most notable occasion was at "Free Assembly Hall" on Sunday night, and perhaps the most useful, the meeting with the local British Women's Temperance Association. Although I did not know it at the time, I was the first woman who spoke in that hall.

At Glasgow there were six meetings, of which one was for ladies, and three in mission halls or mission churches.

One meeting each was held in Alexandria and Rothesay. At the latter place the hall was crowded, as my host, Sir William Collins, is a gentleman of influence, knows how to use it, and is glad to for the temperance cause.

At Greenock, I was received by ex-Mayor Campbell, who had faith enough to take the town hall and advertise for a large meeting. The result was a gathering of 2,200 people, the largest meeting that assembled for me alone in the islands. A tea-meeting, quite private, at Mr. Campbell's house had preceded this.

Through the energetic measures of Mrs. Richardson, of Bessbrook fame, a very good meeting was arranged in Belfast, though the local British Women's Temperance Association was unable, through absence or illness of its leaders, combined with the unfavorable season, to undertake anything. One lecture was given at Portadown and another at Bessbrook. In the latter place I found that none of the blessings of prohibition had been exaggerated in the reports that had gone out. A very pleasant stay at Moyallon, the home of the Richardsons, with a drawing-room meeting, and a discourse at the regular Sunday evening meeting, finished the work in the north of Ireland, where the temperance sentiment seems stronger than anywhere else in the British Isles.

At Dublin, the next point, I was received by Mrs. Edmundson, a sister of Miss Wigham, who, with her daughters lives at Foxrock, seven miles away. I spoke at a mothers' meeting in Dublin the next day, at a Friends meeting-house the second evening, then another evening at Monktown, and at two services on Sunday.

My journey to Geneva was very hurried, and therefore very fatiguing, but I felt well repaid by the cordial reception given to the Women's Christian Temperance Union in my person, and this nearer view of a great reform which had its inception in the brain of a woman, the brain having been moved by a heart pierced by the cruelty and injustice heaped upon fallen women, while *fallen* men go free, and are even caressed by "society." I had also an opportunity to peep at the Exposition. I spent about four hours in a few of the departments. This was after a delightful visit to our

cottage, or "chalet," and with Mrs. Nichols, the bravest of the brave, one who has left the fragrance of high being and high living with all who know her, and has raised all American women in their estimation.

On my return to England from Geneva, I took up work that had been arranged by the various branches. Many drawing-room meetings were held, and many for the public. In October I attended the Autumnal Meeting of the British Women's Temperance Association held at Liverpool. I was not present at any business session, nor indeed at any meeting except those in which I spoke. During the same month I attended, by invitation, and spoke three times at the Congress of the National League, at Birmingham. I was also invited to speak at the Annual Meeting of the Alliance at Manchester, but previous engagements prevented me from accepting.

Too much cannot be said of the patient continuance in well doing of the British Women's Temperance Association. I am quite sure, however, that the whole membership is not being developed into workers as well as with us. The departmental work has been not only ignored by most unions, but looked upon with rather a suspicious eye. If this had been adopted in the beginning, it would have brought more to pass with the same effort, and also would have brought out more workers.

The damp chilly atmosphere of England began to tell upon my throat and lungs, and finally a cold taken by a few minutes' exposure from an open window at a drawing-room meeting, put me in such a condition that the few remaining meetings were very painful efforts to me. Many persons of eminence paid me especial attentions and extended invitations to me. Among those I could not accept was one from Lady Somerset, since elected president of the British Women's Temperance Association in place of our beloved sister and friend, Mrs. Lucas. An opportunity offered for me to accept an invitation from Dr. Benson, Archbishop of Canterbury, and his wife Mrs. Benson, and I dined and passed the night with them most agreeably. Among the guests were the newly appointed Bishop of Corea, and Commander Cameron, an African explorer, and Mrs. Cameron. Commander Cameron gave me many useful hints about my journey to Africa. On the 12th of November I bade my dear friend Mrs. Lucas good by, little thinking that she would pass away before the African voyage, she so much dreaded for me, was completed.

Mrs. Menzies of Liverpool, received me over night, and on the 13th I went on board. I was obliged to go below at once, and so for the second time I failed to see the docks and shipping of Liverpool. By the time we reached Madeira, I could breathe the outer air without danger or suffering, and a week later at Sierra Leone, I had forgotten that I had throat or lungs. The voyage was completed in thirty-eight days. The steamers all go at a low speed, as will be seen from the fact that "Cape Steamers" make the voyage from Cape Town to England in nineteen days, and we took double the time for about three quarters the distance. Banana has about a dozen or fifteen white traders, but not one white lady. There is a tolerably comfortable hotel, but the place is very unhealthy. It is a mere tongue of land only

a few rods wide, with the ocean on one side and a lagoon of the Congo upon the other. The first steamer up the river was to start the next morning, and I took passage upon it. In consequence of a note from the head of the Dutch house at Banana to the branch house, I was received as a guest there, and remained three days, one of which was Christmas. There is not a white lady in this place, the capital and by far the largest foreign town on the Congo. On the morning after Christmas the steamer went on, and I landed at Tundua, or Underhill, a landing station of the American and English Baptist Missions. The American is the "Livingstone" mission. I was taken on shore by Mr. Claflin, of the American Mission, and conducted to Mr. Weeks of the English, where I spent the night and was sent on the next morning in a hammock hung to a pole, and carried by men to Mpallaballa.

There I was received by Mrs. Claflin, who had left Tundua and her husband for a time for the double purpose of keeping house in Mrs. Clark's absence and the restoration to health of her baby. Mpallaballa is sixteen hundred feet above sea level, and is therefore much cooler and healthier than Tundua, which is almost at sea level.

At Mpallaballa there is a church and a school for boys, the beginning of one for girls, a printing house, etc. The caravan route passes through the grounds between the church and mission house, and the influence upon the the people is so bad, that the question of moving the whole beyond its reach has been agitated but not decided. It is certain that much better results follow at stations away from the trading route than upon it.

I was much disappointed that I could go no farther up the river, but the season, the unusual lack of carriers, the fact that no missionaries could go to escort me, and that they considered it unsafe for me to go alone, and the Government would blame them in case of mishap if I were to set off alone, all combined to make me turn back.

After speaking to the people three times, and explaining our work to the missionaries, I turned my course down the river. I had already been delayed two days by the swelling of the Mposo, a branch of the Congo that I must pass. A boat load of natives were nearly all drowned at the spot the evening before I intended to go. The morning I was to go, the men went without me, two hours earlier than the appointed time. How disappointed I was, and how anxious, for my steamer was due at Banana, and if I missed it I must wait another month. As it turned out there was much waiting for the steamer, but I did not know it then. But before noon a violent wind and thunder storm, what is called a tornado there, was upon us. Had I been upon the road a complete drenching would have been the lightest evil. Again the Mposo was made impassable. Two days later I went down with natives only. Though the stream was very full and swift, and crossing looked perilous, by the good providence of God we got safely over, and in due time I was received again at Mr. Weeks' where I waited three days for a little steamer to take me down to Banana. On Sunday I explained the World's Women's Christian Temperance Union, its aims, principles, etc., dwelling much upon the duty of Christians to be abstainers and temperance

workers, for not all of that little missionary circle were on the right ground though of course all the Americans were.

Mr. Claflin helped me off. His last words about himself were, "I don't know how long I shall work for this mission, I am not of their denomination, but I want to work for missions the rest of my life," and I, thanking God for his earnest spirit, for his youth, and the prospect of many years of work, bade him goodby. Scarcely a month passed before a deadly fever struck him down and his mortal remains rest in African soil. I was scarcely on board the little steamer before I was down with fever and suffered much pain and more weakness on the way to Boma during a four days' wait there, the further voyage to Banana and a tedious ten days' wait there, hoping every hour my steamer would appear, but getting no news of it. At last it came, but must go up to Boma and discharge and receive cargo. As anything was better than staying longer there, I went on board. Another week passed before we got fairly out of the river at sea. Had I been strong enough I might have visited two or three little mission stations. Indeed I had arranged for two, but through weakness was obliged to give it up.

I landed at Duke Town, Old Calabar, for the day. A women's meeting was to take place in the afternoon. Mrs. Beedie and Miss Edgerly were very glad to give the meeting to me, and the result was a Women's Christian Temperance Union, with these ladies to fill the offices as they might arrange among themselves. It was a pleasant, precious day, but the result was fever for two days. Again after the steamer lay at the mouth of the Niger for about twenty-four hours I had one day of fever.

I landed at Free Town, Sierra Leone, Feb. 24, and was received by Mr. and Mrs. West, who had come from their station about seventy miles inland to take me back with them. This had been arranged at a providential meeting on my way down the coast, three months before. While waiting for their boat, for they had come overland and the boat was to follow for us, a meeting was called to arrange for work after I had visited the inland stations. We started one bright morning in the little boat, to be propelled either by sails or oars, with no deck or flooring but boxes, barrels and bags of provisions. A few feet at the stern had a wooden awning built over it. We ran along the coast, then across the mouth of a bay, and arrived at Shaingai after a remarkably short and pleasant passage.

During Friday, Saturday, and Sunday, eight meetings were held, all by interpretation, and a Women's Christian Temperance Union was formed, — Mrs. Bickersteth, of Sierra Leone, president; Mrs. Clark, of America, secretary. The latter is the neice of Rev. Mr. Gomer, a missionary at this station. Both are of African extraction, as are all the missionaries at Shaingai.

We next went up the bay and the Bompeh river to Rotifunk, the principal station of this mission.

During the next two days we had six meetings, one for young men at which a White Cross Society was determined upon. A Women's Christian Temperance Union was formed, with American missionaries as officers.

Miss Groenendyke was chosen president; Mrs. West, vice-president; Miss Williams, secretary, and Mrs. Sage, treasurer. An excellent spirit prevailed at both of these places. The people were interested and serious, many besides Christians coming in.

Not only did the mission take the trouble to send for me, at considerable expense and loss of time, and send me back again to Free Town but Mr. West handed me, most unexpectedly, twenty dollars as I went away, the contribution of the missionaries to the funds of the World's Women's Christian Temperance Union.

The last day at Rotifunk, I felt fever coming on, and with difficulty finished the work appointed for the day. I suffered much during the three days' hammock journey back to the coast. Native pastors very kindly entertained me by the way.

Attempting to go on with work with the fever upon me, in the midst of my discourse, Sunday morning, the heart ceased to act for a little, and I suppose death was imminent, but Miss Harris, M. D., was in church, and attended me there most kindly and skillfully, both as physician and nurse, and during the continuance of the fever. Work had to be postponed for one week, and then I dragged heavily through it on account of weakness. A Women's Christian Temperance Union was formed, Miss Harris, M. D., president. Later, through correspondence, Mrs. Bishop Ingham accepted the position of president for Sierra Leone and the West Coast.

On the last day at Sierra Leone, a few of the pastors and missionaries came together, some dark, some white, and formed a committee and promised to organize a society or societies for men, for carrying on needed reforms. Not long after I left, I received a report of their proceedings. The name of the society is, "The Evangelical Reform Association of Sierra Leone," and the following is taken from the constitution they have adopted: "It shall be our aim to promote all Christian and moral reforms, and especially total abstinence and purity, and to seek to influence the Government to forbid the traffic in intoxicants on the West coast of Africa." Bishop Ingham is president, Rev. Mr. Johnstone, an American missionary, is secretary, and Rev. Mr. May, a native of Free Town, is treasurer.

At the first public meeting forty-nine took the total abstinence pledge and forty-two the purity, of whom thirty-two signed both, making fifty-nine persons who are resolved upon one or the other or both of these reforms.

I quote the following from a letter to myself, ordered by the Women's Christian Temperance Union of Rotifunk, and written by Miss Groenendyke, president: "You organized our union with thirteen members, and we have now twenty-four, and four honoraries. We organized a Loyal Temperance Legion with forty-six members, and now we have eighty-six." They hold mothers' meetings open to all women, also public meetings once a fortnight. "The women are willing workers, and enter enthusiastically into it. At each meeting we have a paper on the object and methods of work in some department. Mr. West is superintendent of White Cross, and gave us last week an excellent paper. Our chief means of reaching

the public is through the Loyal Temperance Legion. Their songs and speeches carry truth home to the hearts of those who would hear it in no other way. When you were here there were many places where rum was sold, now there is only one where much is sold, and we believe that will soon be given up."

"On May 25th, a Sierra Leone trader" (that is a native of Free Town, not belonging to the Bompeh tribe), "a member of Miss Williams' Sunday-school class, through her influence emptied his entire stock of rum into the Bompeh. He then went to his 'factory' (place where he bought) to empty out the supply there, but the Lord dealt kindly with him. The supply ordered had not been shipped, and he countermanded the order. Since that time he has been converted, and will join the church as soon as he gets rid of the tobacco trade, which he is trying to do. He is an honorary member of the Women's Christian Temperance Union."

A "protracted" meeting was held very soon after my visit, and there was a great turning from idols to God, and an ingathering to the church. "All the large devil houses in the town and surrounding district were destroyed. I believe the number of idol worshippers here could be counted on one hand. We destroyed a great amount of 'medicine' (charms) *grugrees* and *sabbies*, and their power is completely broken, though we see one now and then."

A chief whose evil face, big, bloated, red-eyed, I remember well, after a terrible conflict in which he seemed actually torn of evil spirits, was converted. In relating the story this man said, "The devil and I had lived peaceably together all these years. This is the first quarrel we have ever had." In making confession of his sins he owned to having offered up five living human sacrifices, to having stolen fowls and the wives of four other men.

The good work spread to the town of Bompeh through Mrs. Thompson, daughter of Bishop Crowther, and sole missionary in Bompeh. The chief of Bompeh, really king of the region, has been converted. A great change has been effected in the town. Mrs. Thompson has also formed a Women's Christian Temperance Union, "of eleven members who have determined to drive drink from the town, — their labor certainly is rewarded, and their prayer heard." Among results here is mentioned the conversion of the sacrificial priest, others pouring out rum, and one man giving up the position of manager of a factory because he had to sell rum and tobacco. Verily there are white traders and clerks, members of Christian churches in England and America, who might sit at the feet of these newly converted negroes to learn their duty.

I was quite unable to go to Liberia for work, as I had intended, and therefore sailed from Free Town, March 31, and landed at Madeira, April 12. I rested at Madeira three weeks, an absolute necessity on account of the weakness remaining after the last attack of fever in Sierra Leone. I then came on to Europe, landing at Lisbon, but I did no work there. I passed through Madrid, remaining from dusk at evening till seven o'clock

the next morning. At San Sebastian two meetings were held in the Mission Chapel of the American Board. It seemed like home before I arrived, knowing so many brothers of Mr. Gulick, and Mrs. Gulick being the sister of our dear Anna and Bessie Gordon; and my expectations were fully realized.

I spoke five times in Lyons, France, the next point, but did not find encouragement enough to form a union. Pastor Gustave Monod and Mrs. Monod were very polite and helpful. Pastor Monod and his son both acted as interpreters on different occasions. But the wine is on their table, and the mother pours it and gives it to all her children daily.

I went to Paris next, and had the great grief of finding that Miss de Broen has never done anything for the Women's Christian Temperance Union, formed by some American lady, that the members of the union could not be called together, and that Miss de Broen had promised Mr. Ludwig, the leader of the Blue Cross, not to do anything for the Women's Christian Temperance Union. I submitted these facts to the other officers of the World's Women's Christian Temperance Union, accompanied by my vote that Miss de Broen's name should be dropped, and this has been done.

I remained three weeks in Paris, passing most of the time in futile endeavor to find some one to assist me in my work. Finally three little meetings were held for our work, but with no apparent results. Mr. Anderson, one of the McAll missionaries, whose two brothers helped me in Mauritius, opened all his own meetings to me and I spoke freely to the people in them. Rev. Mr. Gibson, an English Wesleyan also opened his chapel for one of my meetings, as did Rev. Mr. Thurber, of the American church, but to little purpose. I would like to go to Paris again with the knowledge I now have of it, and see if a three months' stay would bring anything to pass.

I remained over two nights in Brussels, for the purpose of gaining an audience from the king, in regard to the Congo. This was accomplished and I went on to the Hague. Madame la Douairière Klerck and her sisters, the Countesses Hogendorp, received me very kindly, and one excellent meeting was held, at which Madame Klerck spoke for purity and I for temperance. Afterwards I visited and spoke in Amsterdam, Harlem, Zeist, and a little fishing seaside town, of which I cannot find or remember the name. In all these places Rev. Adama van Scheltema has established an excellent temperance work, and I think also in other towns, the central station being in Amsterdam, at William House, a fine building dedicated to temperance. It contains an excellent audience room and many school rooms. In these days school temperance instruction on our own plan is given. The women's work in Holland is not on quite solid total abstinence grounds, though the leaders are; nor is there as yet any lady of sufficient age and influence to place at the head of our work, who is willing to become a total abstainer. I have one in mind. I talked with her about it, and I hope soon to hear from her. She said she was inclined that way but must have time to think.

In Berlin I met a most cordial welcome from Mrs. Mary B. Willard, her

family, household, and friends. Among the visitors was our own Miss Ames. One excellent drawing-room meeting was held at Rev. Mr. Stuckenberg's, and I spoke in the last meeting for the season of the King's Daughters. I talked over the work with Mrs. Willard, Mrs. Stuckenberg and others, and I am convinced that they are not idle, that they are working wisely, and that no one should be sent to interfere with their plans. It was too late in the season to think of holding any public meetings.

Mrs. Dr. Selmer, National President for Denmark, welcomed me to her house, and called her members together for a meeting, but nothing more was possible on account of the season. Even in Finland, though the friends wished me to visit them, meetings could not be called in July, so again I was obliged to sit down and rest for two weeks.

The Scandinavian Educational Union held its annual meeting in Copenhagen during this period, and in response to my request, I was allowed a half hour to explain our department of scientific temperance instruction. This was received most cordially, and a resolution was passed that they endeavor to introduce the same into the schools. The countries represented were Denmark, Norway, Sweden and Finland.

The annual meeting of the Scandinavian Equal Suffrage Societies occurred at nearly the same date, and by invitation I spoke to them.

Mrs. Selmer is thoroughly in earnest, thoroughly competent to carry our work in Denmark, and it may safely be left in her hands. She has already formed four unions and hopes the coming season will enlarge and strengthen the work.

The year shows an unusual amount of travel, fewer meetings than previous years, more writing, but fewer unions formed than in any year since I left home. It must be remembered that the first three months of the year reported were passed in England where they have their own organizer, and that I was always sent where "branches" already existed. The second and third quarters were spent in the journey to and from Africa, and though only four unions were really formed, I think the effects already reported in Sierra Leone are enough to warrant the expenditure of time, money, and health required. I believe also that missionaries on the Congo will take up more definite temperance work than most of them have done in the past, though they may not organize for some time. The last quarter has been spent on the continent of Europe, where Miss Gray has lived and worked four years, and has succeeded in organizing only four unions, and all those during the last year in Norway. I knew Europe would be the hardest field. I wrote to Miss Willard two years ago that if I were working for reputation I should go home without touching these countries, but I have felt and still feel that I must try them all; that I must offer them the greatest moral and spiritual force in existence except the church of Christ, whether they will accept it or not. Almost all respectable people are wedded to drink. A few precious souls have seen the truth and are following it, some seeing clearly and marching on with firm and steady tread; others seeing dimly as yet, and consequently groping timidly in the right path or towards it.

We Americans overrate the strength and solidity of the temperance movement in Europe, because we always understand temperance to mean total abstinence, while it is not the case here. For instance, "The Blue Cross," the most prominent society in Europe, while it requires total abstinence of all its members, declares that it is not necessary for all, and also that they do not try to interfere with the making or selling of good wine or beer. Good Templary in Denmark allows the use of a very weak national beer. Many of the leaders, among them the Selmers and about one quarter of the members, are personally on total abstinence grounds.

From newspapers and statements made to me personally, I had believed and had stated in my lectures that four European sovereigns were abstainers, but that hopeful sign has been swept away by inquiries on the spot. I think there is not an abstaining sovereign in Europe.

Still the movement has begun. It is God's truth we are proclaiming, and hence we shall succeed; but, apparently, victory here is farther off than I hoped, unless God interferes in an unusual manner.

My views as to the best way to mission Enrope have changed somewhat since I came here. A few Christians and philanthropists love English Christians and philanthropists, look up to them and follow them, and both hotel keepers and railway companies dearly love the gold of English tourists, but the mass of continental people hate the English. Perhaps this hatred is born of jealousy and fear, but it closes the hearts of the people generally toward them. As to Americans, we are frankly despised by the great mass of continental people, considered the off-scouring of the nations, a people that loves revolution, anarchy, and misrule. Still, since we are not feared, and they do see that now and again a man or woman rises above the level they assign to us, as a nation, and since earnest Christians and reformers, though only a small part of the whole, do look to us as leaders, I think American ladies would have a better chance than English.

But if any work is to be done, it can only be accomplished by such a one as Mrs. Mary B. Willard, Mrs. Nichols, or Miss Rilla Norton. If such a lady could spend three or four years on the Continent, make beginnings and select a *native lady* in each country to go to the United States, remain a full year, study our methods, hear our speakers, *get filled with the spirit of the reform*, and then return to travel and organize, I am convinced the best results would follow.

All this means money, and giving up one of our best to the work; but it ought to be done, and if we *will* we *can* do what we ought. Looking at the picture of our stately Temperance Temple and almost feeling the quiver of every stroke in laying its foundations, must I not know that anything and everything necessary to our work is possible? That Japanese young lady who has come to learn how to work is, I hope, the advance picket of a large company that will yet be found in that Temple in a permanent College of Methods, and travelling here and there with our chiefest ladies, seeing the strongest points of our work as they have been developed in different cities.

Were I at home now, my work should be to realize this idea, to materialize

it. This does not interfere at all with what I have proposed for Asia, Africa and other countries, in preceding reports. American ladies are needed and are more acceptable than others in many countries. But the finger of God, if I see rightly, still points for me in another direction. I am but one, you are thousands. Who will say, "This one thing I do," and bring it to pass?

I make no secretaries' report this year, as some time since Mrs. Woodbridge wrote to me that she was gathering information from all countries for a report, and that will be sufficient.

The report of my work for the year and to date is as follows:—

	Since last report.	*Total to date.*
Miles travelled	19,358	82,524
Steamers sailed in	12	81
Towns visited	61	201
Meetings held	163	1,474
Unions formed	4	80
Men's temperance societies	1	21
White Cross	2	23
Triple pledge (for schools)	1	3
Pages written	3,598	17,880
Interpreters	27	190
Languages	7	39

Money received in foreign lands, brought over from report of July, 1889	$4,071 60
Received this year:	
British Isles	$547 75
Rotifunk, West Africa	20 00
Holland	48 00
Total to date	$4,687 44

MARY CLEMENT LEAVITT.

REPORT OF ORGANIZATION.

(AUGUST 1, 1890, TO JUNE 19, 1891.)

It was thought that meetings could be held in Jönköping, Sweden, in August, although they would be less well attended than later, I therefore crossed the strait, and two small meetings were the result.

On arrival in Christiania, I found Miss Gray had arranged for me to go down the coast to Arendal, a town she had formerly visited. Two evening meetings, and one in the afternoon for ladies were held, and a union of twenty-five members formed. Returning to Christiania, I urged Miss Gray to arrange for meetings, though she thought she could not. But three days after an excellent evening meeting was the result, and a fairly good ladies' meeting. I spoke to the Young Women's Christian Association, and to a "Progressive Society" of women, after which came the meeting of the Women's Christian Temperance Union, the evening before the opening of

the " Alcoholic Congress," at which I was the principal speaker. During the congress I gave two addresses, set down in the programme, and spoke at length in two discussions. On the latter occasions I combatted statements made about the futility of Prohibition in the United States and explained our children's work, including very full accounts of the department of Scientific Instruction.

The day following the close of the congress a conference on the Purity Reform was held, and I spoke twice.

During the residence of Miss Gray in Norway, the Norwegian Temperance Society began a work for women, and has enrolled thirty thousand members under the leadersip of the Countess Wedel-Jarlsberg, Miss Esmark, and Miss Welhaven, three such leaders as cannot be duplicated in the kingdom, such as we could safely intrust our work to. Thus, though we have reason to regret that these could not have been won to our society, we must rejoice that our four little unions are not the only bodies of women at work in Norway.

The first week after arrival in Stockholm was devoted to the Annual Conference of the British and Continental Federation. Here again, as delegate from the World's Women's Christian Temperance Union, I was cordially received, spoke twice, the most important place being given me one evening. I succeeded in having Miss Willard's name placed on the Executive Committee for the United States.

Mrs. Andersson-Meijerhelm has organized one union in Stockholm; she had arranged several meetings, — three public lectures, and drawing-room meeting, one Sunday service, one Young Women's Christian Association meeting, and one public missionary meeting. Besides these I spoke at a union of three women's societies, of which one was a Suffrage Association. At the one public meeting held at Upsala about two hundred and fifty students from the university were present.

At Helsingfors, Finland, which I reached by a slow but pleasant voyage of three days, five meetings were held, two for temperance for the Swedish-speaking or upper classes, two for Finnish-speaking or common people, and one for equal suffrage and purity. There was so strong a feeling against a separate society for women that before I came a promise was given that a Women's Christian Temperance Union should not be formed. Here, too, women take a very active part in the National Temperance Society. The Baroness Grippenberg and Miss Ali Trygg, both pleasantly remembered in America, are excellent workers in the temperance cause.

After a tempestuous and dangerous passage of five days, which should have been accomplished in less than two, and which cut the meetings down from five to three, I spoke in Copenhagen one evening on temperance, the largest meeting ever gathered upon that subject, and indeed, a large and influential one for any place, once to the general public, and once to men only on the Purity Reform. Afterwards I spoke in Aärhus, and so finished the work in the Scandinavian lands. Although not generally, nor rightly speaking geographically, reckoned among them, Denmark is of them in

blood, speech, largely in manners and customs, though the latter as well as its morals have been more affected and degenerated by the influence of the more southern countries than the others. These countries have made better beginnings in temperance work than those farther south. I must, however, except the work begun and having its centre at William House, Amsterdam, by Rev. Adama van Scheltema. I think prohibition will come in Norway earlier than in the British Isles, even.

At Berlin, nine meetings were held. One of these, for ladies, was a very "representative" gathering, but from the best information I could gain, not one German present was a total abstainer. A committee of ladies, all foreigners but one, was formed to keep the matter of organization before the people. As yet, however, the end has not been accomplished, though monthly meetings have been held.

At Rome, the next point where there was any opening, three meetings were held, one in the American Methodist Episcopal Mission Chapel, one drawing-room meeting in the mission house, and one for Italian soldiers, and seven short talks were given to the girls of Miss Hall's boarding school, where I lived. I went away thinking no unions would result without the coming of another worker. But after a few months an invitation was received to stop and organize on my way north. This I did, and a small Women's Christian Temperance Union and a Young Women's Christian Temperance Union were formed.

At Naples, including service held Sunday morning on board the United States man-of-war "Baltimore," in the absence of the chaplain, ten meetings were held, and a Women's Christian Temperance Union formed. Mrs Meuricoffre, a sister of Mrs. Josephine Butler, though not able to take an active part, gave the use of her spacious and elegant drawing-room, and her personal influence most effectively. Without this assistance from her, I doubt if a union could have been formed.

At Athens I hired a hall for one public meeting which was well attended, spoke once to Greeks in the Evangelical Church (formerly the Congregational Mission Church formed by Dr. King), and once to English workmen at the Piraeus. A few women in the church were moved to form a union, but Mrs. Kalopothakes, a Boston lady, an ardent advocate of total abstinence, upon whom the burden must fall, judged that a union could not be formed till more adherents could be gained, and all had been more thoroughly taught.

Work was begun in Cairo in December, continued in January and finished in February. I spoke in all fifteen times, all but four meetings being for natives. A union was formed, and Miss Work appointed Provisional President for Egypt.

A very large meeting of English soldiers, gotten up by the temperance forces among them, was a notable occasion. Almost every one who was not an abstainer before became one and signed the pledge before leaving the chapel.

The same building was quite filled with Egyptians two evenings after-

wards. American Presbyterian missionaries were my best, indeed, almost my only helpers in Cairo. I went down to Alexandria, and found my best helpers there Mr. and Mrs. Lawrence, of the Soldiers' and Sailors' Rest. The work there was nearly all for English people. I spoke to one small native congregation in the American Presbyterian Mission Chapel, and in a Scotch Presbyterian mission school.

A union was formed of which Mrs. Lawrence became president. While still in the north in October, cold and cough came on as in England the preceding autumn, was much aggravated by crossing the snowy Alps, continued to be very wearing until I had been in Egypt several weeks. I did not dare return to the north, and no prospect of work opened at the south, consequently, I remained in Cairo longer than the work really demanded.

Early in March I went to Jerusalem. One public meeting was held in the schoolroom of an English Episcopal Mission Church. The audience was thought to be large for the place, but it was positively small, only about seventy present. Again I spoke at the Young Women's Christian Association, and to Syrian women, who were Moslems, at Mrs. Meredith's English Deaconess Home. In Jerusalem, again, those inclined were too few to form a union.

In an interview with the Pasha of Jerusalem, kindly procured for me by our American Consul, I was astonished to see the surprise he evinced when in reply to several questions, I had succeeded in convincing him that our society forbids *wine*, and that none of us ever touch it. "You go beyond me, then," said he, with an air of chagrin.

A pleasant journey by stage back to Jaffa, and by steamer up the coast, brought me to Beirut. I chose this rather than the overland route, which would have been far more interesting, on account of the smaller expense and hardship. Beirut is the seat of the Presbyterian College, whose graduates are at work as teachers and preachers throughout Syria and Egypt. It is one of the oldest, best endowed, best managed, and most comprehensive mission colleges I have seen. Drs. Jessup and Bliss, and Dr. Post, at the head of the medical school, are ardent supporters of our views, as are all ladies and gentlemen connected with the mission. Dr. Post told me had met but one case of "blood poisoning" during twenty years' practice in the country, and that was not a native. Dr. Post attributes this to the practice of total abstinence. He also mentioned freedom from several other symptoms in sickness, which he attributes to the same cause, but I search in vain for the record of them in my diary.

There were ten opportunities to speak in Beirut, one public lecture, one address each, to theological students, medical students, to the undergraduates of the college, two girls' schools, and one native church, and one ladies' meeting was held. Though there was a strong feeling in favor of total abstinence, the fear of "entangling alliances" with foreigners is so strong as to prevent organization at present, as it has prevented the Presbyterian Mission churches from joining the American body. This feeling

did not prevent the organization of a Young Women's Christian Temperance Union.

Here I saw the Waly, a sort of upper pasha, and his wife. The lady seemed to be a very superior, well-informed woman and she has the reputation of being very progressive. But she ordered cigarettes, offered them to me, and smoked away very complacently during the interview, removing the cigarette from her pretty lips only when she spoke.

I appointed Mrs. Dale as provisional president for Syria. Whatever can be done I am sure she will do, but like many other eastern countries, the field is narrow, and the possible workers few.

I went at once to Smyrna, landing late Saturday afternoon. It was necessary that I should sail again on Tuesday at ten o'clock in the morning, but nine meetings were crowded into the short interval of time, and a Young Women's Christian Temperance Union formed in the girls' mission school. Just now the report has arrived, perfectly written, and artistically embellished by pen and ink drawings. An incident occurred while arranging for these meetings, which is illustrative of what happens often in the East. While in Naples, the name of an English lady was given me, as one who would be sure to help me in Smyrna. In correspondence with Mrs. Bartlett, the elderly, gray-haired, wise and consecrated lady who was my hostess and main helper, I mentioned this lady, and Mrs. Bartlett wrote to her, asking her to assist by her presence, if she could do nothing more. The lady excused herself in a letter of many pages, the gist of which was that I was on a wrong basis, temperance, and not total abstinence, being the correct ground, and besides, I was working in too public a manner to be consistent with the Biblical position of woman; consequently, she could not come, as she could have no sympathy with me. Then followed advice to Mrs. Bartlett, which would have been utterly impertinent from one of equal age to Mrs. Bartlett. At the close of one of the meetings, among others who were introduced to me was an inane-looking little piece of ultra fashionable and very showily dressed young femininity, not more than twenty-five years old. It was the self-appointed mentor for us two gray-haired women. She has taken to drinking wine since she left England.

On the steamer by which I sailed from Smyrna to Athens, there was quite a company of Turks of high degree, but all of them, men and women, were drinkers of wine. This is still further proof of what I have seen in all Moslem countries, that the old and good rule of total abstinence is breaking down among the higher class people who come in contact with western drinkers.

The journey to Rome was rather dull, after quitting the shores of Greece. But during the two days' stay in the city, a Women's Christian Temperance Union and a Young Women's Temperance Union were formed, the latter in Miss Hall and Miss Vickery's school for girls.

I had arranged to be at Florence during the meetings of the Evangelical Alliance, in the hope of gaining leave to speak at the close of a session if not during it. Dr. Stackpole of the American Methodist Episcopal Mission

exerted himself to this end without avail. I obtained leave, however, to place our literature on a table in the vestibule. A card asked persons to take one of each of the articles. All disappeared very quickly. I saw the papers, pamphlets, and leaflets, among which were fifty copies of Miss Willard's last annual address and as many of my own report, in the hands of so many people that I am sure they found their way to those for whom they were intended. When the Alliance meetings were over, through Lord Radstock's influence added to that of Dr. Stackpole, I obtained the use of the Salvini Theatre for one evening, paying the expense myself. There was a long debate in the committee which had hired it for a month, as to whether I should have it. The decisive argument was after one of the Italian pastors, who had interpreted for me in a mission church, had assured them that I "spoke sense," though he had not been converted by it; that English and American Christians had contributed very largely to Evangelistic work in Italy; that both English and Americans were much interested in the matter of temperance, and might be offended if the theatre was refused me. The theatre was full and probably there was not one abstainer, except the few American missionaries, in all the great throng. Besides this meeting, I spoke in the Scotch church to quite as large an audience as greeted Dr. Pearson, whose subject was "Christian Missions;" in the Methodist Episcopal Mission Church, the occasion referred to by the pastor, and gave three talks to the students of the Theological School belonging to the mission, but no organization was effected.

The work on the continent of Europe, in Egypt, Holy Land, and Asiatic Turkey occupied a year. Seven small unions, two of which were Y's, are the only organizations effected. But a knowledge of the work has been spread in every country except Russia proper (I visited the Grand Duchy of Finland), Austria and Portugal. I only passed through the two latter countries. And I consider it a matter of greater importance that I have gained a knowledge of the people and of the way the work should be undertaken, that if utilized, will make the work more successful than it could otherwise be.

The plan for Europe must, in my estimation, be different from that for Asia and Africa, Madagascar and other islands. When in India I thought an English lady, if of the Episcopal church and sufficiently catholic and cosmopolitan not to make barriers of sect or nationality, would carry the work better than an American.

In addition to writing to Mrs. Lucas upon the subject, when in England, I exerted myself to the utmost to have such an one sent out, but to no purpose. But as the years have rolled on, I have observed that in missionary fields where the work was left in the hands of Americans, it has prospered better than when English ladies took the lead. There are but trifling exceptions to this. I am therefore of opinion that even for British India, an American organizer will be better than an English.

This does not controvert at all the sanction I gave to the wish uttered by another that Lady Henry Somerset should go to India. The writer of that

wish failed to comprehend all the obligations that rest upon her Ladyship to *live* in England. But I would in this public way beg of Lady Henry to plan for a few winter months in India, for the express purpose of giving an impetus to our work, at as early a date as possible.

The plan for Europe is, leaving out the Scandinavian Peninsula and Denmark, to find and invite here from each country a lady who understands English well. Let her remain here a year, study our work in its best aspects, hear our best speakers, learn how to carry the principle departments, prepare herself to speak on all sides of our work, not by any means omitting the Purity and Tobacco Departments, and then let her return and organize. The first year would probably result in a few very small unions. The second would bring much more to pass, provided we had found the right woman. This one must be in every instance, one who by European standards is "a lady born." This is nearly, if not completely, what Miss Gibson of France has done.

A rapid journey from Florence to London followed the last work in that city. I took a look at the cathedrals of Milan and Strasburg, and again had peeps of the Alps from the trains, and afterwards of the rich plains of Belgium and France.

During my stay in London, I visited Mrs Meredith's Village of Cottage Homes for daughters of convicts, and afterwards spoke to a very large number of convict women whom she employs in a laundry and making felt shoes on their release from prison. Long, hard days' work, as if she were a salaried person, for more than twenty years, besides her money, Mrs. Meredith has given to this work. No one can tell the beneficent results.

I spoke also at the reception Lady Henry Somerset gave to the delegates to the annual meeting of the British Women's Temperance Association, and at the principal evening session, both in the great and overflow meetings, at the Congregational Mission Breakfast, and the Friends Opium Meeting. The United Kingdom Alliance, invited me to speak at Great Assembly Hall with Sir Wilfred Lawson. There was a vast crowd. On Sunday afternoon I spoke at Hugh Price Hughes' meeting at St. James's Hall, where a vast assembly had gathered. A drawing-room meeting, looking toward a closer union between temperance workers and other reformers and philanthropists, completed the occasions in London.

During three days I spoke five times in Liverpool, the most interesting occasion being a meeting of the Young Abstainers Union. This is a total abstinence society among upper-class children and young people. They are divided into classes A, B, and C, according to age, holding separate meetings. The one mentioned was of the oldest class. Some of the young people appeared to be sixteen or seventeen years old. One of the meetings was called by a missionary society, and in the interest of missions.

I went on board the steamer "Nevada," on the morning of the 6th, and came to the wharf in New York on the evening of the 17th, reached home in Boston on the 18th of June, 1891. I left it on the 13th of July, 1883, and sailed from San Francisco Nov. 15, 1884.

The report of my work for the year and to date is as follows:—

	Since last report.	*Total to date.*
Miles travelled	14,784	97,308
Steamers sailed in	16	97
Towns visited	21	222
Meetings held	149	1,623
Unions formed	8	88
Men's Temperance Societies	0	21
White Cross	0	23
Triple pledge (for schools)	0	3
Pages written	3,765	21,645
Interpreters	39	229
Languages	8	47

Money received from foreign lands brought over from report of July 1890	$4,687 44
Received this year:	
Norway	$19 00
Finland	12 25
Denmark	2 50
Germany	12 00
Italy	10 00
Egypt	7 50
England	30 00
Total to date from foreign lands	$4,780 69
I have received from America:—	
Gen. Bidwell	$100 00
Dr. McDonald	100 00
Other individuals	50 00
National Women's Christian Temperance Union, through Miss Pugh, and Baring Brothers & Co., three circular letters of credit for £100 each	$1,481 73
Total from United States	$1,731 73
Total from foreign lands	4,780 00
Total from all sources	$6,511 73

Of this sum I had on my arrival home $203, which is reserved towards the expenses of the journey to South America. The above sum does not by any means cover the expense of the mission. In many places all local expenses have been paid by others, none of the money coming into my hands. I have very largely been an invited guest, paying no carriage hire or postage. In two instances I was not allowed to pay the bills for clothing purchased while in the house.

I think the above total must certainly be increased by one half, and perhaps doubled if all expenses of halls, advertising, carriage and board had been counted.

MARY CLEMENT LEAVITT,

Hon. Sec'y World's Women's Christian Temperance Union.

FAREWELL LETTER SENT TO THE WOMEN'S CHRISTIAN TEMPERANCE UNIONS OF AUSTRALASIA, APRIL, 1885.

FOR GOD AND HOME AND HUMANITY.

Dear Sisters of the Women's Christian Temperance Union in New Zealand, Australia, and Tasmania, — As the time is now near at hand when I sail for Asia, I wish to say a farewell word to a larger number than I have time to write to individually. I therefore have this letter printed in numbers sufficiently large for all. Will you each accept it as if written for yourself alone?

In the very first sentence, I wish to thank you all for the kindness and consideration and forbearance shown me everywhere, and ask you to assure all other friends and helpers that I remember them, and daily hold them up before God in prayer as I do you.

Christian homes have been opened to me in almost every case, so that "solitary confinement" in lodgings has rarely been added to the loneliness necessarily attendant upon separation from home and beloved family.

The press has, in most instances, treated me fairly, frequently giving reports of unexpected length and excellence. When the press has opposed, it has not been allowed to prevent organization. Thanks be to God who has given these victories.

Some members of the clergy have been indifferent, but in every place there have been some to stand by me. Wherever the clerical support has been strong, there the work has been most successful. May these ambassadors of the Lord Jesus Christ ever see their way clear to lead in this and all moral reforms.

You will all be pleased to know that I have accumulated money enough to make it quite safe for me to go on to Asia and Africa, should I receive none till I arrive in England. About half of this has been sent from America. Christchurch leads in amount contributed, Brisbane stands second in amount and first as to a given time, then Honolulu, then Adelaide. May these and all other gifts be made a source of blessing to many people. I have not trusted in the Lord and the people in vain. All needful supplies have come.

A year and more has rolled away since I organized the first union in Australasia, at Auckland. The report of the first annual convention has been received, and I am proud of it, grateful to God and New Zealand ladies for it.

I have not been able to spend as much time proportionally in any of the colonies as in New Zealand, but I trust the unions in Queensland, New South Wales, Victoria, South Australia, and Tasmania, will increase, will multiply *till wherever there is a school and a bar*, there too may be a

Women's Christian Temperance Union to guard the children and to close the bar.

May I repeat to you words many of you will remember, for I know none better for myself first, or for others, "Bury self, exalt the Saviour, maintain the spirit of unity in the bonds of peace."

I have recently received from America an annual leaflet of the World's Women's Christian Temperance Union. I have caused this to be reprinted and have sent it to friends in all the leading towns, with the request that it be printed in all papers. Lest it should fail to reach all, I send one copy to each union with this letter. This petition is to be signed by *women* only. According to directions in the *leaflet*, gather all names possible, and forward to Miss Frances Willard, President, National Women's Christian Temperance Union, Evanston, Ill., U. S. A., where all arrangements will be made for presentation to the various Governments. I trust the largest possible number of names will be obtained, first for the effect upon the Governments, and secondly for the credit of Australasia.

Take up everywhere the school work, copy the bright example of Dunedin in the care of larrikin children. It is easier to make good men and women of them now than to remake them after they are once settled in bad ways. I am greatly honored by the Dunedin Women's Christian Temperance Union, in that they have called the home in which this work is carried on by my name. It is a finer monument than any that could be reared over my grave.

Do not let the question of Barmaids fall to the ground. Keep at it until they are dispensed with, nor pause in legislative work till all bars and breweries are closed, and only distillation of alcohol for mechanical, scientific, and medicinal purposes is allowed.

Begin where you can; work as you can, but never lose sight of your goal, Total Abstinence for every individual, high as well as low, and the complete banishment of the liquor traffic.

Remember a drop of water is a feeble thing, but united what force, what beneficence; and a woman, however feeble, is more than a drop of water.

Steady purpose and earnest endeavor will bring grand results.

Appended you will find a list of officers throughout the colonies as complete as can now be given. It will, I trust, enable you to assist and strengthen each other.

May our God who is wisdom, peace, power, and love, ever bless and keep you.

Your Sister in Christ,

MARY CLEMENT LEAVITT.

OFFICERS.

COLONIAL OFFICERS IN NEW ZEALAND.

President.—Mrs. A. Dudley Ward, Christchurch.
Corresponding Secretary. — Miss Susan Brett, Chester Street, Christchurch.
Recording Secretary. — Mrs. Fanny Troy, Coote Road, Napier.
Treasurer. — Mrs. C. A. Baker, Wellington.

OFFICERS OF THE LOCAL UNIONS, NEW ZEALAND.

AUCKLAND.

President. — Mrs. Ann Brame.
Corresponding Secretary. — Mrs. E. J. W. Holloway, Ponsonby Road.
Recording Secretary. —
Treasurer. — Mrs. Dewar.

NAPIER.

President. — Mrs. Blanche Paterson, The Manse.
Secretary.—Mrs. Fannie Troy, Coote Road.
Treasurer.—Mrs. Emma Hutchens, White Road.

NEW PLYMOUTH.

President. — Mrs. Sadler.
Secretary. — Mrs. Mary Collis, Sarnia House.
Treasurer. —

HAWARA.

President. — Mrs. Goodacre.
Secretary. — Mrs. Gooper.
Treasurer. — Mrs. Wilson.

PATEA.

President. — Mrs. Innis.
Secretary. — Mrs. Salter.
Treasurer. — Mrs. Philips.

WANGANUI.

President. — Mrs. Bertram.
Secretary. — Miss Sorley.
Treasurer. — Mrs. Harper.

NELSON.

President. — Mrs. Oldham.
Secretary. — Mrs. Rogerson.
Treasurer. — Mrs. Gibbs.

WELLINGTON.

President. — Mrs. R. Hunter, Willis Street.
Secretary. — Mrs. J. Plimmer, Courtenay Place.
Treasurer. — Mrs. C. A. Baker.

CHRISTCHURCH.

President. — Mrs. Emma E. Packe.
Corresponding Secretary. — Mrs. A. C. Newton, North Belt.
Recording Secretary.—Miss Aldred, Springfield.
Treasurer. — Mrs. Cecilia Wroughton, 78 Chester Street.
Assistant Treasurer. — Mrs. Toneycliffe, Richmond.

RANGIORA.

President. — Mrs. Rouse.
Secretary. — Miss Dudley.
Treasurer. — Mrs. Kear.

ASHBURTON.

President. — Mrs. Cawsey.
Secretary. — Mrs. H. M. Carson.
Treasurer. — Mrs. Alcorn.

OAMARU.

President. — Mrs. Todd.
Recording Secretary. — Miss H. B. Filleul.
Corresponding Secretary. — Miss France.
Treasurer. — Miss M. McHutchinson.

DUNEDIN.

President. — Mrs. Catherine Fulton.
Secretary. — Mrs. E. R. Dick.
Treasurer. — Mrs. Catherine Boot.

PORT CHALMERS.

President. — Mrs. M. Johnstone.
Secretary. — Miss J. B. Thomson.
Treasurer. — Mrs. Adams.

INVERCARGILL.

President. — Mrs. Hinton, Kelvin Street.
Secretary. — Mrs. F. E. Horder, Ssey Street.
Treasurer. — Mrs. Lennie, Eye Street.

NEW SOUTH WALES UNIONS.

SYDNEY.

President. —
Secretary. — Miss Wright, Upper Fort St.
Treasurer. —

BATHURST.

President. — Mrs. Webb.
Secretary. — Miss Price.
Treasurer. — Mrs. Bisbee.

QUEENSLAND.

Provisional Colonial President. — Mrs. Rev. BRENTNALL.

BRISBANE.

President. — Mrs. Steel.
Secretary. — Mrs. Adams.

ROCKHAMPTON.

President. — Mrs. Rev. Tucker.
Secretary. — Mrs. Fairly.
Treasurer. — Mrs. Campbell.

TOWNSVILLE.

President. — Mrs. Rev. Jones.
Secretary. — Mrs. Rev. Riddle.
Treasurer. — Mrs. King.

MARYBOROUGH.

President. — Mrs. Rev. Wiles.
Secretary. — Mrs. Gould.
Treasurer. — Mrs. Rev. Eva.

IPSWICH.

President. — Mrs. J. C. Foote.
Secretary. — Mrs. Ambrose Foote.
Treasurer. — Mrs. Tathem.

VICTORIA.

Provisional Colonial President. — Miss BOOTH, Assembly Hall, Melbourne.

MELBOURNE.

President. — Mrs. Rev. Macartney.
Secretary. — Miss Armstrong.

TASMANIA.

Provisional Colonial President. —

HOBART.

President. — Mrs. Rev. Greenwood.
Secretary. —
Treasurer. —

RICHMOND.

President. — Mrs. Rev. ——
Secretary. — Mrs. Searle.

SOUTH AUSTRALIA.

Provisional Colonial President. — Mrs. Rev. RICE.

ADELAIDE.

Treasurer. — Mrs. Matthew Good.
President. —
Secretary. —

REPORT OF SECRETARY OF THE WORLD'S W. C. T. U.

MADE TO THE NATIONAL CONVENTION OF THE W. C. T. U. OF THE UNITED STATES, 1889.

MRS. MARY CLEMENT LEAVITT, HON. SEC.

In former years I have combined the report from the organized work with that of organization, but evidently it is desirable that it should stand by itself, and therefore I begin this plan. It will be only partial, but the fault is mainly my own, as I have failed to send to the various countries blank schedules to be filled out. Such information as I give is drawn from occasional letters and a few annual reports received.

In general, the accounts are encouraging, and from some parts beyond my most sanguine expectations. But, as was to be expected, in some cases the feeble beginnings I was able to set in motion, where only a few women have taken part in public movements, and a smaller number, even, are interested in the temperance cause, have not increased, or have apparently died out. But in other places, where I failed to organize, it has been accomplished later.

NEW ZEALAND.

This union reports full organization under the following officers: President, Mrs. Emma E. Packe, Upper Riccarton, Christchurch; corresponding secretary, Mrs. M. A. P. Fereday, Pendleton, Christchurch; recording secretary, Miss M. L. Kirk, Brougham Street, Wellington; treasurer, Mrs. Janet Plimmer, Moir Street, Wellington.

Vice-Presidents.

Mrs. Catherine Fulton, Outram, Dunedin.
Mrs. A. J. Schnackenberg, Mount Albert, Auckland.
Mrs. Fannie Troy, Coote Road, Napier.
Mrs. Costall, Austin Street, Napier.
Mrs. Cortlett, 35 Worcester Street, Christchurch.
Miss Powell, Spey Street, Invercargill.

The following departments of work are being carried forward: —

Evangelistic Work.

Evangelist. — Miss Wieneke, Merivale, Christchurch.

Sunday-school and Juvenile Work. — Mrs. Catherine Fulton, Outram, Taieri, Dunedin.

Drawing-Room and Cottage Meetings. — Mrs. Kirkland, The Manse, West Taieri.

Sabbath Observance. — Mrs. Jane A. Costell, Austin Street, Wellington.

Social Purity. — Mrs. Annie Hunton, Baptist Parsonage, Caversham, Dunedin.

EDUCATIONAL.

Young Women's Work. — Mrs. E. B. Miller, Athol Place, Dunedin.

Scientific Temperance Instruction. — Mrs. A. J. Schnackenberg, Mount Albert, Auckland.

Unfermented Wine. — Mrs. Emma E. Packe, Upper Riccarton, Christchurch.

Literature. — Mrs. Ellen Wilson, Roselle, Remuera, Auckland.

Influencing the Press. — Mrs. Hannah Main, Ponsonby, Auckland.

Hygiene. — Mrs. Fanny Troy, Coot Road, Napier.

Kindergarten. — Mrs. E. A. Brown, Ellersland, Invercargill.

Bible in Schools. — Miss Caroline Fulton, Outram, Taieri, Dunedin.

SOCIAL.

Flower Missions. —Miss Edith Boot, Royal Terrace, Dunedin.

Agricultural Shows. — ——— ———.

Peace and Arbitration. — Mrs. Catherine Fulton.

Relief Work. — Mrs. Corlett, 35 Worcester Street, Christchurch.

LEGAL.

Franchise. — Mrs. Sheppard, Riccarton, P. O. Box 209, Christchurch.

Police Work and Sunday Trading. — ——— ———.

REFORM.

Prison. — ———- ———.

Seven District Unions are organized, bearing much the same relation to the National as our State Unions do to our National. There are also six Young Women's Christian Temperance Unions and seven Loyal Temperance Legions.

In the Resolutions and Plan of Work, I find the Department of Narcotics added for the future, because "tobacco being a narcotic brain poison, it is especially injurious to the young," that the World's Petition be earnestly canvassed for during Miss Ackerman's visit, and that as soon as practicable we send a brick to the Temperance Temple at Chicago.

A most able report on woman-suffrage was given, to which was appended a series of resolutions for educating public opinion upon this subject.

The above items are drawn from the Minutes of the Fourth Annual Report of the society, a most attractive pamphlet of sixty-three pages.

Queensland, Australia. — I next turn to the third annual report from Queensland. The fourth convention will be held too late for its report to reach me till after our own annual meeting.

National President. — Mrs. F. T. Brentnall, Cooparoo-Brisbane ; Vice-Presidents, Mrs. Payne, Ipswich ; Mrs. Dinning, Toowoomba; Mrs. Williams, Gympie; Mrs. H. F. Hodges, Laidly; Mrs. Campbell, Rockhamton; Mrs. Harrison, Chartres Towers.

Corresponding Secretary. — Miss Brentnall, Cooparoo-Brisbane.

Recording Secretary. — Mrs. W. Steele, Edmondston Street, South Brisbane.

Treasurer. — Mrs. P. McLean, Highgate Hill, South Brisbane.

The following departments are organized, and report good work done. The Superintendents are:

Scientific Temperance Instruction. — Mrs. W. Dinning, Toowoomba.

Hygiene. — Mrs. F. Duesbury, River Terrace, Brisbane.

Influencing the Press. — Misses Brentnall and Brame.

Sabbath Schools. — Miss Carvosso, Fernvale, Ipswich.

Literature and Tract Distribution. — Mrs. Crawford, Queen Street, and Mrs. Britton, Linton Street, Kangaroo Point, Brisbane.

Flower Mission. — Miss Williams, Syntax Street, Ipswich.

Work Among Railway Employes. — Mrs. H. T. Hodges, Sawmills, Laidly.

Evangelistic Work. — (Including mothers' meetings and work among sailors) Mrs. Brame, Little Edward Street, Brisbane.

Nine unions report with full board of officers, and 347 members.

Seven of these unions report eighty-three honorary members. Good work has been done in all directions. The Brisbane Union has built a hall and headquarters for their own use, and they intend to establish a Sailors' Rest. They have also erected a Drinking Fountain at a Jubilee Memorial.

Rangoon. — A very good printed report of the second annual meeting of the Rangoon Women's Christian Temperance Union has been received with some notice, but not full reports of other unions in Burma.

For 1889–1890 the following board of officers has been elected:—

President. — Miss Ranney.

Vice-Presidents. — Mrs. Long, Mrs. Rose, Mrs. Gahan (acting), Mrs. Bennett, Mrs. Brayton, Mrs. Stevens (honorary).

Recording Secretary. — Mrs. Roach; Assistant, Mrs. Lee.

Corresponding Secretary. — Miss S. Gahan.

Treasurer. — Miss Barrows; Assistant, Miss Hiles.

SUPERINTENDENTS OF DEPARTMENTS.

Burman Work. — Miss Plimmey, Pwo Karen; Mrs. Rose, Sgau Karen; Mrs. Cross, Tamil, Telugu.

Hospital Work. — Mrs. Mason.

Parlor Meetings. — Mrs. Gahan.

Unfermented wine at the Lord's Supper. — Mrs. Rose.

Juvenile Work. — Mrs. Pascal, Miss Ripsey Abraham, Miss Hiles.

Temperance Literature. — Miss A. Phillips.

Scientific Temperance Instruction in Schools. — Miss Ranney.

Hygiene and Heredity. — Miss M. M. Cote, M. D.

Besides these departments I find work reported in the coffee rooms, the barracks, schools, and elsewhere, by means of the charts provided by the

president, and in public meetings by means of leaflets, "Work in Toungoo," and in the large and flourishing Band of Hope, that strives to lessen the use of *coon* and tobacco, as well as drink, in the Karen school at Bassein, of an equally flourishing one at Henrade, another in Tavoy. One public meeting and six Gospel meetings were held alternately in the "Seamen's Rest" and "Welcome Coffee Rooms."

On April 28, at the request of the union, six pastors preached temperance sermons, two in English, two in Tamil, one in Burmese, and one in Karen. Fourteen copies of the *Union Signal* are taken, one hundred and six of the *Temperance Banner*, the same number of the *Young Crusader*, and eighty of the *Water Lily*.

Five hundred and fifty of Mrs. Leavitt's tracts as to the effects of alcohol on the human system have been distributed, and at Christmas time six hundred Christmas letters by the president were printed, and given in connection with cards and tracts.

"Remitted to Boston, U. S. A., for erection of Temperance Temple, rupees, thirty (equal to $10), and World's Women's Christian Temperance Union fees, rupees, six" (equal to $1.50) are interesting items.

India. — I have had no report from several of the unions in India, but from other sources I have good reason to believe most of the unions formed are alive and doing something, while some are very active.

In Poona, monthly lectures for educated natives are given by some pastor, either English or American. At the last, two hundred of one of my tracts were distributed, eagerly received, and nearly all promised to take the pledge. At a recent meeting a committee of Marathi ladies was appointed to organize a branch of the union for their own women. They have had one thousand Marathi pledge cards printed for this work.

Lucknow Union is probably the most active.

The same may be said of Japan, China, Siam, and Singapore. Recently a report in regard to signatures to the World's Petition has been sent me from headquarters in the United States. The grand total of signatures at that time was 150,435, of which 83,335, or more than half the whole, were from other countries, and 67,110, considerably less than half, from our own country. Now the membership of the World's Women's Christian Temperance Union is much more largely in the United States than out of them; hence it appears that we are not doing our duty as well as others.

Burma, with its 32,073 signatures, considering membership and conditions, has far outstripped any other country in percentage of signatures.

Massachusetts gives 2,646 signatures. For Constitutional Prohibition in that State, eight years ago, one lady gained 1,300 signatures, or about half that number. I earnestly hope a day will be appointed when signing must have been finished, and I will suggest the last day of July, 1890, for all countries outside the United States, and the last day of August, 1890, for the United States.

If this suggestion is acted upon, and I am notified, I will send to the unions, though the quicker way would be to send from headquarters.

The suggestion has been made that the presidency of the World's Women's Christian Temperance Union do not pass from country to country in turn, but that it be settled by election. Also that the term of office should be five years. I make the suggestion that a convention be held during the *last* year of each presidency, and not oftener.

Constantly as the years roll on, and I read, though dimly and in patches, the nations as I pass through them, I see that the leading part in Christian missions, as well as moral reforms, must be taken by the English-speaking nations.

The United Kingdom, the United States, Canada, Australia, with not less than one hundred and twenty-five millions of people, practically homogeneous, — what can we not do for humanity, for the Saviour of humanity, if we will!

All the great moral reforms have begun with this people. All of the reforms are being carried by these people to other nations. That wonderful woman, Josephine Butler, went to the Continent, the very stronghold of the most infamous laws that have ever disgraced legislation or stained the pages of statute books, and there formed a society for their abolition. In one of the cities, where one of the earlier conventions was held, citizens sent their families away before it gathered, fearing a popular uprising in opposition to it would be caused. This year of grace, municipal triumphs are reported on the Continent, and delegates assemble from nearly every canton in Switzerland, from France, Spain, Italy, Belgium, Holland, Germany, Denmark, Sweden, and Norway. All this in addition to the repeal of the Acts in Great Britain and India is the work of one woman who felt, who prayed, who dared to obey the whisper from the Lord, and do his will. We are probably three hundred and fifty thousand in number. We ought to be, to-day, seven or eight millions, all in our place, like-minded to Mrs. Butler. God grant for the sake of the perishing millions of every land, of every color, we shall not long be hindered by unwilling Christian women.

MARY CLEMENT LEAVITT,
Cor. Sec'y and American Organizer, W. W. C. T. U.

S. MAR 25